

Pacific School of
Religion
Berkeley, Calif.

THE
MISSIONARY
HERALD
OCTOBER
1929

The New Year Book of Missions



If you were one of the hundreds who failed to get a copy of our Yearbook for 1929 because there was such a demand for it that the edition was quickly sold out, you will surely want to send in your order for the Yearbook for 1930 very promptly to **make sure of your copy.** We have included every bit of information you as a friend of the Board interested in its work as a whole or in some special mission, missionary, institution or other project could wish. You will find within its covers:—

Biographical sketches of all our missionaries, with present location and special work. These are in alphabetical order and are followed by an alphabetical list of associate missionaries, giving the term of service of each one, his special work, and the name of the college, mission, or other organization which has engaged him. This feature was introduced last year.

The early history of the American Board and a description of its present organization, with the names of its officers. Its aims and its standards.

The story of the beginnings of each Mission; the names of its secondary schools and colleges with their latest enrollment; the names of its hospitals and dispensaries with the number of patients treated during the year.

New outline maps of each Mission with the names of all the Stations in bold type. A list of these Stations, giving the dates of their establishment, their distance in miles from each other, the pronunciation of their names; statistical tables.

The Postal Addresses of our missionaries given in a clear and simple form. Rates of postage; dates of shipments to the various missions; directions for sending parcels and boxes; currencies of foreign lands.

The Calendar of Prayer has been used extensively by pastors and friends of the cause. There is a Roll of Honor of emeritus missionaries, most of whom have taken up pastoral, educational, medical or welfare work in this country after retiring from work on the foreign field.

The Year Book may be obtained from HARVEY L. MEEKEN, Agent, 14 Beacon Street, Boston, Mass. Price, 35 cents.

The Czechoslovakia Mission is given a hearing in this number, emphasis being laid upon the sturdy stuff of our sister churches there. Rev. John Porter of Prague writes after nearly forty years of experience among that promising people.

The change in organization in North China is of great significance. Read the statement beginning on Page 366.

Special attention is called to the Prize Offer on Page 367.

What Secretary Patton calls his Swan Song begins on Page 371. We are certain, however, that he will continue to write for the HERALD for many years to come. Nothing else will satisfy us.

Those who are feeling the force of Secularism these days had better ponder the words of Professor Julius Richter of the University of Berlin and of Mr. J. H. Oldham of the International Missionary Council (London). Both men are recognized as probably the greatest living authorities on missions. At any rate, there are none greater.

Careful and prayerful thought should also be given to Dr. Merrill's story of the Apportionment receipts. Note the drift of the day.

Next month an account of the final outcome of the fiscal year of the Board will be given. As we go to press there seems to be a deficit.

Our November HERALD will be devoted largely to the work of a single Mission. Madura in South India has been the choice.

CLIPPINGS WANTED

We repeat our request of last month. Will you help us measure the extent of our newspaper publicity? If so, send to Dorothy P. Cushing, News Editor, of this office, any and all American Board newspaper items that come to your attention.

THE MISSIONARY HERALD

The Oldest Periodical in America

A WORLD OUTLOOK FOR WORLD SERVICE

Established in 1818, succeeding *The Panoplist* established 1805
One Dollar a Year. No club rates. Ten Cents a Copy
 Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Vol. CXXV

OCTOBER, 1929

No. 10

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EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL

Editorial Assistant, GRACE H. KNAPP

*Foreign Correspondents, HUNDREDS OF WATCHMEN
 AT THE CROSSROADS OF THE WORLD*

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 Publishing Agent, *Missionary Herald*, HARVEY L. MEEKEN, 14 Beacon Street, Boston
 Subscription Price: One Dollar, twelve numbers



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EMBROIDERING IN CZECHOSLOVAKIA

We know no people more insistent upon quality in production than this one in Central Europe. In character and in life they make staunch Christians.



EXECUTIVE COMMITTEE OF THE CZECHOSLOVAK MISSION

*The fourth from the left, sitting, is Rev. John S. Porter
For the names of the rest see page 395*

CZECHOSLOVAKIA

By JOHN S. PORTER

THE heart of Europe is Czechoslovakia. Do you ask why? Just look on the map. Bohemia, the largest state of our republic is heart-shaped. And then, too, Czechoslovakia is in the center of Europe. Once more take the map in hand. Czechoslovakia is the tramping ground of nations. Prague, the capital, is more and more a favorite meeting place for international conferences and congresses of all kinds. Prague, now that Lenin-grad is not so accessible, is the natural Mecca of the nearly 200,000,000 Slavic peoples of Europe.

Prior to 1621 Bohemia was a center of Christian influence and culture. The University of Prague, that was old before Columbus discovered America, was the most important and noted center of learning in Central Europe. Bohemia was then more Christian than any part of America today. The old church of the Bohemian brethren was a light in the world. And the luster of those devoted souls shines on even now undimmed.

But the evil day came. In 1621, just when the Pilgrims set foot on American soil with freedom as their watchword—at that very hour the death knell of liberty sounded in Bohemia. Austria and Romanism took the throne. Freedom and the Bible were exterminated as far as possible. The flower of the country fled into exile. Thousands

were put to death as martyrs. This country is rich with the blood of the saints.

Such thralldom continued in full force until 1781, when the Edict of Toleration was promulgated, Protestants were then allowed in the country. Christians could under restrictions build churches. There was a sort of quasi freedom. But the yoke was still grievous.

With civil liberty after the World War came the determination on the part of many to leave Rome. Austria and Rome were the twin enemies of the Czechs. Austria had fallen never more to rise. Now many rose up in wrath to settle with Rome. From 1918 to 1929 upwards of 1,500,000 of the 14,000,000 inhabitants of Czechoslovakia have left Romanism.

For now almost eleven years the Czechoslovak Republic has been on the map. These eleven years have witnessed much progress and many triumphs. I for one was very skeptical if a republic could be built upon such a foundation. Rome everywhere works against democracy. And we were steeped in Romanism. But despite it all, I rejoice to say that much that seemed impossible has been accomplished. And we are facing away toward greater and better things.

The Czechoslovak Republic is the only country of Central Europe that has paid off at least some of its war indebtedness. Hence our credit is good

among the nations of the world. We have not had an inflated currency as have the nations around us. The wise policy of the first Minister of Finance has been adhered to tenaciously. Czechoslovakia has weathered all the financial storms with a stable currency. Czechoslovakia unlike adjacent countries has not changed presidents during the post-war period. We are still favored with the wise leadership of President Masaryk, and Benes as Minister of Foreign Affairs. These are two of the ablest statesmen in Europe. Czechoslovakia is the only country here that has kept her doors wide open to all peoples even though unemployment has loomed large at times. Czechoslovakia has especially befriended the refugees from Soviet Russia who are still here in large numbers.

Look around the republic and see the new and magnificent buildings that have sprung up on all sides since the war. Schools, public institutions and charitable organizations have come to stay. Railroads and all that commerce demands have undergone great changes. Prague is now a great international city. We have direct railway communication with Berlin, Vienna, Budapest, Bukarest, Paris, Rome, and Athens.

All these events and changes are helping to spread the knowledge of our King, the Christ. God has much people in this country. And He is gathering out of our various nationalities sons and daughters who are to reign with Him eternally.

May I present to you a few of these children of the King of Kings!

I will begin with a farmer in Moravia, who began very soon after the Lord had opened his heart, to open his house to those who would hear the word. And he himself became the witness. This farmer

has been a lay-preacher for many years entirely at his own expense. With the care of a farm and a large family he has added the care of a church to his own house. His name is a symbol of honesty and integrity. He has recently been elected president of a local bank. And he is also a member of our Central Executive Church Committee.

The next is a young woman born in Russia. There she accepted Christ just before the war. She became a public school teacher in Poland. She longed, however, to devote herself entirely to the Lord's service. Triumphant over seemingly unsurmountable difficulties, she entered the mission school in St. Chrischono, Switzerland, with her eyes set on China. Finally, after finishing her education, she felt the call of the Lord to return to Czechoslovakia, the land of her fathers. She has been for several years the capable head of our orphanage.

And now meet a rising young physician here in Prague, one of our members, who counts it all joy to be in the Lord's service. Her face, her professional life, all tell of her devotion to Him who gave Himself for us.

Only a few years ago one of our tailors went to a wealthy home to take the measurements for a suit of clothes. He improved the opportunity to witness for Christ. Both husband and wife were nominally Romanists, but without interest in religion. The wife was especially loud in her ridicule of religion and of the message the good man of God brought. But the Holy Spirit carried the message home to the lady's heart. Her husband and children were soon won. They have turned their beautiful dining room into a church with weekly services on Monday evenings. About ten miles



PRAGUE AND THE RIVER MOLDAU, CZECHOSLOVAKIA



CELEBRATING JOHN HUSS IN COSTUME

from Prague this family has a country home. One room there has been fitted up with cabinet organ and chairs, and here, too, every Sunday the gospel is proclaimed. They are planning to build an orphanage nearby, and to build a modest little church also. And all this grew out of the testimony of one earnest Christian.

While I have been writing this, a university student has called up to get a Bible for a Polish student studying here. The young man who called up was almost in despair and on the verge of suicide before he found the pearl of great price. Now he is a consecrated worker.

Recently a converted Jew asked for forty Testaments to put into the hands of awakened souls. And he will apparently be soon coming for another forty.

Some years ago a Romanist woman came into the light. She could not remain in the Roman Catholic Church longer, she felt. But her husband threatened to kill her if she did so. Finally she said to him: "Do what you like. Kill me if you wish, but I will not remain in the church. I am going to join the children of God." And she did. And now her husband is not only a member of the same little band of the Lord's followers, but he is their deacon and treasurer.

Only last Sunday I was in one of our outstations. The services are held in the home of a widow with six children. Her husband died nine years ago leaving her with this flock of small children. She has kept them together, given them an education, cared for her home, tended the store, taught a class in Sunday school and ministered in a large way to the ongoing of the Kingdom of God in her city. Surely a noble woman.

These are but samples of the stuff of which the Czech believers are made. God can still work wonders. Priest-ridden we are still. Our people know even now what it means to be boycotted and persecuted for Christ's sake. They know how to make

sacrifices for Christ. I met a village storekeeper this week who told me that when he left Rome his receipts immediately dropped down almost to nothing. He became a total abstainer when he accepted Christ and banished all liquor from his store. "But," said he, "God has given me all back with interest."

It is a long road, and a hard one, from Romanism to simple faith in Christ. We have many weak, struggling Christians in all our mission churches. But we have souls true and pure, tried in the fire. Tithing is on the increase among our people. The work here will, I trust, be self-supporting in the near future. One of our members has undertaken the complete support of one of our churches until it can assume the task itself.

I have just had a call to help put 20,000 copies of the Bible, in whole or in part, into the hands of the university students of our city. This is to be part of a celebration of the three hundred and fiftieth anniversary of the first printing of the Bible we use today.

A few days ago came a letter from the Scotch Bible Society asking us to send seventeen New Testaments to Czech workmen in Manchuria. A bridge-building firm here in Bohemia has evidently sent employees to Manchuria. And via Scotland comes a letter to us to forward them the word of God. How Scotland got in touch with them, I do not know.

Does all this story quicken your interest in this land of John Huss and a long line of martyrs? If we could only move some fifty of the empty churches of America to this land! We could fill them soon. There is the rub for us. We seem to be able to care for ourselves if we only had the simplest buildings over our heads.

The heart of Europe is slowly, indeed, but surely, coming under the sway of Him whose kingdom shall stretch from shore to shore, and of the increase of whose government there shall be no end.



BIG ADVANCE IN NORTH CHINA

North China Kung Li Hui Moves Forward in Mission Polity

The Promotional Board of the Chinese Congregational Church of North China now administers on behalf of the Christian Church all the mission work in North China formerly known as the American Board Mission.

THE annual session of the Council of the North China Kung Li Hui (churches associated with the American Board), which met at Paotingfu, May 4-14, proved an epoch-making meeting for Congregationalists in North China, and marked a great stride forward in the Christian movement in that part of China.

The Council which heretofore has been composed of two delegates from each station association was specially increased this year to three delegates from each of the seven stations in order to provide special representation for medical work. To this number of twenty-one were added *ex-officio* members: the General Secretaries, Rev. R. M. Cross and Mr. Heng Ch'iu Chang; also the Treasurer, Mr. A. C. Grimes, together with six co-opted members, making a total of thirty delegates.

A unique feature of this year's special meeting was the method of election. Heretofore each station association had sent one Chinese and one foreign missionary delegate. This year there was to be *no discrimination as to nationality*. Out of the thirty delegates present, eighteen were Chinese leaders. This absence of any national discrimination placed each delegate on the basis of purely representing the Chinese church, and resulted in the finest spirit of earnest concern and mutual cooperation ever experienced in the Council.

The decisions and reorganization of this year's annual meeting mark the beginning of what might be termed the "third" stage in the work of the

American Board in North China. Beginning in 1860 without any Chinese church at all, it was necessary for the foreign missionaries in the early years to have and to assume full administrative control, but in keeping with the declared policy of the American Board, and as soon as it was possible, administrative control of the work in China has been transferred more and more into the hands of Chinese Christians.

In 1914 most of the functions formerly carried by the mission in North China were transferred to the joint Chinese-Foreign North China Council, which for the past fifteen years has been composed of one-half Chinese and one-half missionaries, and through the past fifteen years a gradually increasing control has been placed in the hands of the Chinese leaders; so that in local associations there has developed a relationship of no discrimination whatsoever between Chinese workers and the missionary in regard to election on administrative committees, etc. Up until a few years ago all missionaries held a place on the local association, but now a missionary obtains a place in the local station association annual meeting only by virtue of election *on the same basis as his Chinese colleague*.

In 1927, the principle of waiving any fixed proportion of Chinese and missionaries was adopted, and provision made for a revision of the constitution and methods of procedure. As the result of two years of study and discussion, the Chinese churches have now formally assumed responsibility

for the administration of all the work formerly known as the American Board Mission, and invite the missionaries to be their colleagues. So the third stage is reached.

The North China Council meeting at Paotingfu this year has made the distinction between mission and indigenous church called for by the Jerusalem Council. The indigenous church becomes the center from which the whole missionary enterprise of North China Congregationalists will be directed. The Council recognizes itself as an agency of the church, and becomes a Promotional Board of the church instead of a joint mission-church administrative body. As such it will have, among other things, direct communication with the churches of the West through the American Board of Commissioners for Foreign Missions with which it co-operates. American Board missionaries are invited to become members of the Chinese church, and only as members or appointees of the Chinese church will they hold any office in the administration of work in China.

In other words, missionaries of the American Board now become more than co-workers with Chinese colleagues; they become missionaries loaned by the American Board to the Chinese church under the special direction of the Promotional Board of the North China Kung Li Hui. The location of missionaries and the nature of their work, the

call for new workers and the recall to China of workers already in service after the furlough following the completion of each term of service, leaves of absence and requests for furloughs, the appropriation of undesignated funds to the various institutions and departments of the work,—these and all similar questions rest now with this body chosen unrestrictedly by the Chinese churches. In that body we have every reason to believe that the missionaries will continue to share, not because they have been sent from America, but because the Chinese churches recognize their contribution as valuable and so continue to elect them. . . .

The North China "Mission Meeting" this year was a striking contrast to the famed Mission Meetings of years ago, which lasted one or two weeks. It was tacked on to the last morning after the Promotional Board had closed its sessions. While every one was in a frantic rush to catch the first train, the missionaries assembled together to attend hurriedly to the few formalities now left for the Mission Meeting to deal with (questions concerning the salaries, health, and housing of missionary families, and the education of missionaries' children), and to request for the last time the furloughs due in 1930.

Thus has been passed another milestone in the history of the Christian movement in North China.

FIFTEEN DOLLAR PRIZE OFFERED *for a Bit of Talent*

The Education Department of the American Board has agreed to supply to the constituency simple programs, concrete ones, to meet the demands of all kinds of people, and to supplement the more elaborate ones based on textbooks and courses of study.

For a long time we have believed that the MISSIONARY HERALD offered the best possible source for material of this nature, on our Congregational task abroad. When we expressed this belief to some friends, a prize of \$15 was promptly offered, and we throw the offer open to the constituency and readers of the HERALD.

The conditions are as follows:

1. We desire one single program for a meeting of about an hour in length, adapted to a woman's organization or mid-week service of the church, or to a young people's organization.
2. It must be based on some one number of the MISSIONARY HERALD from January, 1929 to January 1930. It must not require any outside material except what is strictly devotional; it must confine itself wholly to the HERALD.
3. No programs will be accepted after January 1, 1930.
4. The American Board reserves the right to print any program that seems useful, in addition, of course, to the one receiving the prize.
5. Have in mind the average church; not one in which there are a large number of Board secretaries, missionaries, etc.

Mail all programs to the Education Department

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

14 Beacon Street, Boston, Mass.

ONE HUNDRED YEARS AGO THIS MONTH

MISSION TO CHINA.

THE Prudential Committee have recently appointed the Rev. Elijah C. Bridgman, a missionary to labor among those who speak the Chinese language, either in China or the adjacent countries or islands. He will direct his labors to the acquisition of the Chinese language, the distribution of the Scriptures and other books or tracts, which convey a knowledge of the Gospel, to conversation with individuals, and to public preaching of the Gospel as soon as circumstances permit.

The American Seaman's Friend Society have appointed him a missionary.

Missionary Society, and the other three to become agents for benevolent institutions.

On Tuesday, Oct. 6th, Mr. Elijah C. Bridgman, from the Andover Theological Seminary, was ordained at Belchertown, Mass., as a missionary to the heathen, under the direction of the Board. The sermon on the occasion was preached by the Rev. Dr. Humphrey, President of Amherst College.

ANNIVERSARIES OF AUXILIARIES.

FROM THE MISSIONARY HERALD—NOVEMBER, 1829

China.

EXTRACTS FROM THE JOURNAL OF MR. BRIDGMAN.

Mr. Bridgman spends most of his time at Canton, though he occasionally visits Macao. He is occupied principally in acquiring a knowledge of the Chinese language. But since the departure of Mr. Abeel, as mentioned at p. 229, of the last number, a large part of the labor of preaching on the Sabbath to foreign residents and seamen will be devolved on him.

Macao, Aug. 2, 1830. Yesterday afforded us an opportunity, the first since we left America, of celebrating the sacrament of the Lord's supper. Had a stranger been here, he would have thought, at first sight, that he had reached a favored spot; for, from whatever direction he might have come, he must have travelled some thousands of miles, without having met with a scene like this. In the midst of idol temples, and of idols without number, he hears the sound of the church-going bell, and sees among two or three hundred houses, in the European style, twelve or fifteen churches, which seem to invite to the

FROM THE MISSIONARY HERALD—AUGUST, 1831

THE accompanying excerpts from the MISSIONARY HERALDS of 1829 and 1830 draw attention to Rev. Elijah C. Bridgman, D.D., the first missionary of the American Board to China.

Dr. Bridgman was appointed Missionary, April 28, 1829, and designated to China on October 2 of that year. He arrived at Canton, February 19, 1830, heartily welcomed by Dr. Robert Morrison of the London Missionary Society, who gave the call to the Board in the first place for missionaries to China. He immediately commenced the study of that most difficult of languages. He operated as far as circumstances allowed through the press and the distribution of books, though obstacles presented themselves on all sides.

In March, 1839, commenced the difficulties which led to the Opium War: the hospital was closed and missionary operations in Canton ceased. Our first missionary went to Macao for awhile until in 1841

he returned to Canton. Here he prepared his Chinese Christomathy of 730 pages.

In June, 1845, he married Eliza Jane Gillett of the American Episcopal Mission.

His first Chinese convert was baptized and admitted to the church in May, 1847, just before he moved to Shanghai, where he remained for most of his subsequent life, engaged with other missionaries, English and American, in revision of the Chinese Scriptures. He died at Shanghai November 2, 1861, after thirty-two years of service.

According to the MISSIONARY HERALD of March, 1862, Dr. Bridgman was "a man of most amiable disposition and the friend of all,—of the greatest simplicity of purpose and purity of mind. Interesting himself in whatever good in any way conduced to the welfare of China, he was always ready to perform his part in every enterprise that aimed at that object. . . . His great work has been the translation of the Scriptures."



WE LIVE IN A BIG WORLD OVER THERE

Arthur Greenwood Robinson Answers Questions

By GRACE H. KNAPP

“WHY do you go back to China?”

The question was really superfluous according to our way of thinking. Who *wouldn't* go back if he were the first man, not previously a missionary of the Board nor already on the field, to be sent out by the American Board at the specific request of the Chinese? A unique honor.

“Now is the time of all times to get in work that is going to count in a strategic way,” he answered. “The more poignant the need the more eager I am to be back. To be invited to return is an honor and a privilege.

“You get to love a place in which you have made your home for ten years. It's a big world over there. Our children lived internationally in their school in Tientsin, and life seems rather cramped and small in this country.”

“What will be your work? Do you know at the present moment?”

“I should say student and boys' work in Tientsin. That was what I was doing under the Y. M. C. A. those ten years. It was a city-wide project divided into sections, of which one was taken by the American Board. I worked with William R.

Leete of the Board, and now that he is to be on furlough, I shall do my best to carry on with his projects.”

“Won't you go more into detail concerning it?”

“I shall get acquainted with students, get them into our home, start discussion and Bible study groups. I might have rooms for simple games, might help them in their schools with an English literary society, might start a stamp club, using the hobby interest. The hobby interest is the best approach with boys in China or America. It will all be group work. Mr. Leete has done quite a bit with boys helping wounded soldiers; it is amazing what Chinese boys have done along that line.”

“Would the boys who work in factories form a separate group?”

“The working boy situation is quite different. The apprentice is bound out for four years and is almost a slave to his master; works every day in the year except on a few holidays. We shall most certainly want to do something for him.”

“You will get him at night?”

“No. He works late into the night. But he is supposed to have time off on the first and fifteenth

of each month. We might get these boys released on special occasions and at their lunch hour."

"Will you have any chance for downright religious work?"

"Bible classes. I think it is always possible to start as many Bible classes among students in China as you can supply with suitable leaders."

"Personal work?"

"Yes. In our home. We shall move from the foreign concession to the native city where we shall be in more vital contact with the people."

"Will you have mass education classes?"

"I think so, and these may extend into the country. The work Hugh Hubbard is doing is very, very inviting, and I don't know why it couldn't be done in any country district.

"But, I believe the *strategic* work to be the training of leaders. You can go ahead and help thousands of boys, and I don't begrudge any man that satisfaction. For myself, if in a lifetime I could develop ten Chinese boys into real leaders, I should count myself well repaid.

"This training has been the special contribution of the Y. M. C. A. If you could see the way our Association secretaries have been drafted as presidents of colleges and doctors in charge of hospitals! There is still a tremendous field for that kind of thing."

"The Y. M. C. A. gets the best men?"

"It was the student work particularly. We went in on the basis of native leadership and self-support. The fact that denominational missions have been able to get these fine strong Christian leaders even though they borrowed them from the Y. M. C. A. makes me feel they can be trained up within the missions."

"Who first interested you particularly in China?"

"H. H. K'ung, now a minister in the Nationalist Cabinet, spoke at Northfield in 1903. He was then in Oberlin. I was a freshman in Colby. He took my breath away. I said 'Are Chinese like that?' It just determined my resolution to go to China.

"Then ten years later, K'ung was the head of our Y. student work in Tokyo and I worked under him there. Later, I knew him in Tientsin as the head of the school in Taiku, and he has always been in both the Y. M. C. A. and the American Board."

"You have not lost your real missionary urge?"

"No, I haven't. It is tragic to hear of the lack of candidates and to feel that somehow we have come to a very critical point in the whole student volunteer program. There is something lost somewhere. It may be the church at home."

"I asked a minister in Hartford, 'What is the reason for this apathy and indifference among our churches toward the missionary enterprise?' He answered, 'If you want my plain opinion it is the ignorance of the ministers.' I believe, too, it is the interest in material equipment on the part of our home churches. Why, in America right now, this enormous growth of material equipment and beautiful buildings makes your heart ache. Take the Cathedral of St. John the Divine. 'To the glory of God.' All right! A few churches in China could glorify God too. I know of a church in the Middle West that put up a \$250,000 church building in a town of forty or fifty thousand people and is staggering under a debt. There is a deadening influence in that. 'He that loveth his life shall lose it.'"

"Are you at all in sympathy with the way of talking that laymen particularly indulge in nowadays: the religions of China are so well adapted to the Chinese people that we ought not to go out there to disturb them religiously in any way or try to make them Christians?"

"That is the bunk! They have been so upset and disturbed by atheistic, communistic, political influences, that they are ready to can the whole business of religion. It's a question, not of disturbing them, but of getting them out of a quagmire onto solid ground. And that is the mission of the independent Chinese Christian Church. It is going right ahead and the Chinese are not being *driven* into that church by the missionaries."

"Can you restate the missionary motive, the reason for missions? Have you restated it in your own mind? In the olden days it was to save souls. In my day we had to give a reason for staying at home if we didn't go because the whole world was in need of Christ."

"There is still much romance in the missionary cause. We have got rid of the superiority attitude; the whole thing is on a self-respecting basis of intelligence on both sides. The work is evangelistic but reciprocal in its emphasis. I am going to China not merely to give, but to get, to learn as well as to teach. If I cannot learn and bring back as much as I teach and give, I had better not go at all. But the heart of the missionary motive is this:

"The Jesus way of living is, so far as our experience goes, the only way of living that will make possible the 'life abundant' in China or here.

"And there is a hunger and thirst in the human soul for that abundant life—for Christ. We go to help satisfy that hunger and thirst."

TWENTY-FIVE YEARS WITH THE AMERICAN BOARD

By SECRETARY CORNELIUS H. PATTON

Condensed from an address delivered at the annual meeting.

LET me begin by calling attention to the remarkable growth of the foreign missionary movement during this period. When, as a pastor in St. Louis, in the summer of 1904, I journeyed to Boston to meet the Prudential Committee, with reference to accepting the home secretaryship of the Board, after our conference I sought out a prominent official of the denomination, (one who is no longer with us) who happened to be also a lifelong friend, and asked his advice. For several moments he sat in silence and then remarked, "Perhaps you ought to take this position, but I would not be your friend if I did not express my conviction that foreign missions are likely to be a waning cause in the coming years. I think the tide of benevolence is setting in other directions. I honor the American Board, but, in all frankness, I am inclined to think it has seen its best days." He gave his reasons for reaching so dismal a conclusion, and when he had finished, I replied: "I am not at all clear as to accepting this post, but if I felt as you do in regard to the future of foreign missions, I think I would give up preaching; I think my faith in Christianity itself would be shattered."

What has come to pass? Without attempting to be accurately statistical, I think I am within bounds in claiming that during the past twenty-five years the foreign missionary movement, considered from the interdenominational point of view, has more than doubled in scope and power. Six years after my friend's remark, came the World Missionary Conference at Edinburgh, which an official of the Anglican church characterized as "the greatest convocation of the Christian church since the Council of Nicaea;" and which even on a more conservative estimate must be recognized as having thrust the church into a new era of conquest and hope. Eighteen years after Edinburgh came Jerusalem, that noteworthy assembling of the International Missionary Council, with the representatives of the churches of mission lands for the first time meeting in their own right and on an equality

with the representatives of the sending countries, and when Protestant international Christianity became something more than a name.

Between Edinburgh and Jerusalem lies a development of knowledge, of cooperation, of activity on a world scale, beyond anything in the history of the modern church. I will not elaborate upon the content of this development, but it covers the entire field of what we have the right to call the science of missions. In respect to the foreign arm of the service of the Protestant churches, we may sing today with genuine ardor and sense of reality "Like a *mighty army* moves the Church of God."

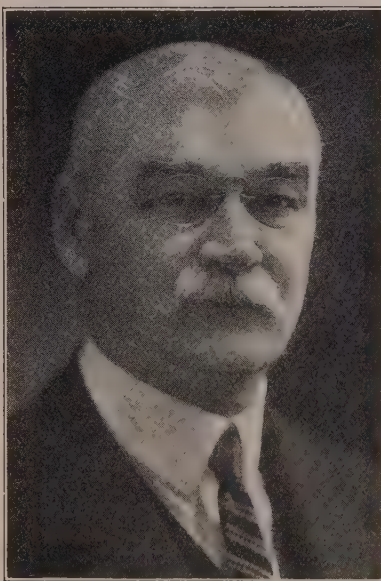
I

And how about the American Board? Have we had our share in the Christian extension movement of the times? Have we borne our witness and taken our rightful place in the counsels of Christendom? I think we may claim to have borne a good witness and to have exerted a constructive influence in the direction of a well ordered missionary world. If we have failed to set a heroic example in the matter of advancing our lines and consolidating our more promising positions, it is simply and solely

because the churches have not made it possible. The administration has been ready, eager, appealing; the missionaries on every field have been on tip-toe; the people at home have not yet sounded the note of advance.

II

And yet I do not come to you with any dismal word. As I look back over the years, I find much to be thankful for in the attitude of the churches, and there is much to encourage us for the future. In 1904 the total receipts of the Board were \$725,315. In 1928 the receipts were \$2,132,375, a gain of \$1,407,060, or an average gain of \$56,182 per year. The increase in our income, of course, includes what has come from legacies, conditional gifts and permanent funds, as well as from the churches, but our living friends have been in evi-



C. H. PATTON

dence all the way through. Some of us here can recall the annual meeting, I think it was at Cleveland in 1907, when President Capen appealed for an income of one million dollars for the centennial in 1910. That seemed to some an idle dream. It was not realized in the centennial year, but one year later it became a fact, and since then we have never dropped below the million dollar line. The two million mark was passed in 1924, and at that time attention was called to the fact that while it required 101 years to reach a million, only thirteen years were required to pass from that to the two million level. It remains for some President Capen of our day to prophesy when we shall be talking and planning in terms of not less than three million dollars per year.

And this leads me to observe that if we would understand the most characteristic contribution of the American Board toward the totality of the foreign missionary cause, we are likely to find it not in the realm of statistical result so much as in that of the formulation of enlightened and progressive policies of administration at home and abroad. This, possibly, is our peculiar genius in the missionary realm. If so, it is no more than we would expect in the light of our New England heritage and history. When the missionaries of the American Board stress freedom of thought under the leadership of the Spirit of Truth, and are willing to encourage the exercise of that freedom on the part of our converts abroad as truly as among our members at home; when we name *intelligent* spirituality as the goal of discipleship and direct it toward the social ideals of the Kingdom of Good Will; when we make education for the transformation of character and the life of service the chosen tool of our program in every field; and when we lead our mission churches in the ways of self-determination and responsibility—what are all these but the exemplification of the time-honored Congregational emphasis upon personality as supreme and upon democracy as the ideal for church and state? The American Board is a sufficient attestation of the fact that the Pilgrim Fathers are still “on the job.” The fact is, we Congregationalists are a dedicated community. We *have* to be missionary or else deny the instincts and teachings of our history.

III

The period which I have been asked to review has been one of stirring public events. Professor Edward C. Moore, in one of his presidential addresses, remarked that from the beginning of its history the American Board had never passed through a year when in some one or more of its fields there was not some sort of war or extensive

social upheaval. The last fifteen years, however, have brought us a climax of anxiety and distress. The problems pressing upon the administration of the Board during the World War, and during these post war years, have been extremely heavy. Imagine attempting to finance the work in a year like 1921 when, through the unsettling of foreign exchange, we experienced a loss of \$181,000! The year 1927, by reason of the revolution in China, will go down in administrative history as one fraught with some of the gravest problems a mission board has ever encountered. Farther back lie those years of overturning and destruction in Turkey, where we experienced one of the heaviest disasters in the history of missions ancient and modern. But God has brought us through, and our hearts are full of thanksgiving.

The times, too, have been big with promise. We have seen mighty nations crowding to be born. We have seen the rebirth of Turkey and China, and the completion of the modernization of Japan. We have seen India at last deciding that she can do something for herself, and Mexico breaking away, somewhat ruthlessly it is true, from the thralldom of her priest-ridden past. Greece has reversed her long and tenaciously held opposition to the Board and is now imploring our aid. Once more the Man of Macedonia is standing and praying “Come over and help us.” It has been a great thing to be connected with a Board whose name is honored and loved in nearly every land.

The period has brought us a noteworthy series of centennial celebrations. In 1906 we observed the centennial of the Haystack Prayer Meeting, when a mighty throng at Williamstown met about the monument in Mission Park. In 1910 came the centennial of the organization of the Board, the meetings being divided between Boston, Andover and Bradford, when distinguished delegates, bringing messages of good will, were received from the other foreign boards of America, and from the London Missionary Society. And we ended with that most precious occasion in the Old Salem Church where, on the same day on which the first American missionaries were ordained, one hundred years after, we set apart a new apostolic band. At that time someone asked if the American Board would ever be done with its centennials. Well, they were all worth while as emphasizing the greatness of our past; and now our missions, taking up the tale, are engaged in celebrating the blessings of one hundred years.

IV

Descending to humbler themes, the quarter century has been a period of interesting changes in the home office of the Board. How simple it was twenty-five years ago!—two foreign secretaries, one home

secretary, one assistant secretary in the Home Department, a treasurer, an editor—just six of us in the Cabinet, as compared with twenty today. In those days the American Board and the Woman's Board shared in the use of a single telephone. By way of emphasizing their co-ordinate relationship, the three secretaries shared their letter-press copy books, of which there were only three—one for all the foreign correspondence, one for domestic affairs, one for candidates. Even when we had no separate Candidate Secretary, the correspondence and visitations involved in the securing of forty or fifty new recruits a year were an exacting task. It is interesting to find that during the twenty-five years 1427 sets of candidate papers have been prepared and submitted to the Prudential Committee, not counting those which failed of approval.

V

In recent years changes in the Board, to a considerable extent, have run parallel to those in the denomination. The process of bringing eleven national societies under the control of the churches through the National Council, and of consolidating these in two groups, is of such late occurrence that I need only allude to it here. We have traveled a long way since the Corporate Membership of the Board was a compact, self-perpetuating body, which at annual meetings occupied seats on the platform behind the President, who would turn his back on the audience when motions were to be put. If we miss something of the fine dignity and rare devotion of the men who in those days made the Board an honor roll of American Christianity, we have registered gains of incalculable account. I refer particularly to the placing of the interests of the Board in the hands of the churches as their peculiar and chosen responsibility—their's not only to administer, but also to support. No longer does the Board come before a church or state conference as an outside agency asking consideration. It comes today as a member of the denominational family expecting its rightful share. Would that our churches realized more fully the tremendous responsibility they have assumed!

It should be understood that it has not been necessary to drag the Board into the more democratic ways of the present time. On the contrary, at a good many points, the initiative has arisen in American Board circles. As a case in point, it was the privilege of the Board, acting almost simultaneously with the American Missionary Association, to recommend, "The Apportionment Plan of Beneficence." For several years, strange as it may appear today, the officials of the National Council refused even to give this great co-operative measure a hearing at its sessions.

The plan finally won its way and led to the appointment of a Commission on Missions, as the result of pressure brought upon the Council by the already co-operating national societies. That is a bit of history which I think the churches may well keep in mind.

VI

Easily the outstanding administrative event of the quarter century has been the merging of the three Woman's Boards with the American Board as the parent organization. How complete and hearty the union has become is made evident by this meeting in which we are now engaged. Here again, God has led us in a truly wonderful way.

Is there danger that this historic board, which in the beginning embraced four denominations, shall become exclusively Congregational, that it shall be known as an essentially sectarian agency at the very time when the world is demanding comprehension and unity? Thoughtful friends are asking this question. In my opinion there is no such danger if the movement toward concentration and control, necessarily so prominent in Congregational circles in recent years, is not carried to the point where our national societies, whose roots are deep in the past and whose untrammelled activities, to so large an extent, have placed our fellowship where it is today, are left free to follow their God-given genius, and to maintain that measure of personality and distinction which have characterized them in the past. If you wish these historic boards to continue to render high service to mankind, do not seek to press them into the mold of a standardized denominational life. Co-operation? Yes, the more the better. Regimentation? A most emphatic No. The nerve of missions will indeed be cut when the administration of our boards becomes a matter of regulations, equalizations, mechanizations, and the hard and fast measures that prevail in the governmental and business worlds.

VII

Shakespeare begins one of his sonnets with these exquisite lines:

"When to the sessions of sweet silent thought
I summon up remembrance of things past,"

and you will recall that tender lament "For precious friends hid in death's dateless night." I cannot allow myself to review the changes of twenty-five years with the American Board without reference to the noble men who have, let us not say, "fallen by the way," but rather who have risen by the way. In my own "sessions of sweet silent thought" I love to recall such names as these:

President Samuel B. Capen, to whom the American Board became almost his world of thought and

interest, and who died while inspecting its work; Mr. D. Willis James, that princely giver and Christian; Mr. G. Henry Whitcomb, chairman of the Prudential Committee; Dr. Francis E. Clark, Mr. Charles A. Hopkins, Mr. Herbert A. Wilder, and Mr. Henry H. Proctor, faithful members of the Prudential Committee; Secretary Judson Smith, intimately and lovingly associated with the missions in China during the fearful Boxer days; Secretary E. E. Strong, who as sage and saint placed the *MISSIONARY HERALD* in the forefront of missionary magazines, laying the basis for its present popularity and expanding service; Mr. Frank H. Wiggin, whose name as treasurer of the Board became almost a tradition in Congregational circles. Many others I would like to mention. Of the twelve men

who served in the Prudential Committee in 1904, four only are living today.

Let me pay the tribute of grateful and honest admiration for all the men living and dead who have served the churches through the American Board during the past quarter century and in earlier years. With deep and tender personal conviction to those who follow, I would say, "Other men have labored and ye have entered into their labors."

As for the future, if I may revert to the incident with which I began, I will assume the rôle of prophet sufficiently to declare that the spiritual greatness and power of the foreign missionary movement will continue to increase through the years, and that for the American Board its best years are yet to come.

SIGHTS AND SOUNDS IN SOUTH AFRICA

By MABEL ELIZABETH EMERSON

THE day after I landed in South Africa I started on my station visiting. Mr. Christoffersen took me to Ifafa, where I had my first experience of an African welcome. Not garlands as in India, but such singing! I wonder if there was ever a member of the black race who could not sing; if there are heavenly choirs the black people will not need any of our help.

CELEBRATING INANDA'S ANNIVERSARY

The celebration of Inanda's sixtieth anniversary had been postponed till I should come. The "old girls" came back for the week-end, many of them old women who had been in the school when Mrs. Edwards first started it. The Superintendent of all education in Natal was the special guest, and he spoke in highest terms of Inanda's service to South

Africa in sending out well-trained Christian girls. A picture of Mother Edwards was unveiled and a great tribute was paid to her by John Dube, head of a school for native boys near Inanda. The finest thing about the whole program was the girls' singing. My! what voices! Nearly two hundred students singing in five parts, with rich mellow voices and without accompaniment. Not many American students could do it—not so perfectly, anyway.

Early Easter Sunday morning we dedicated a monument to Mrs. Edwards: common field stones sent by friends in all our Natal stations and built into an impressive truncated pyramid. The central stone in front was one of the old doorsteps of the first building at Inanda. A very simple bronze tablet was set in in front. Miss Phelps, who had originated the plan, unveiled the monument.



AMANZIMTOTI, AND A PASTORS' CONFERENCE

On April 3, I went to our Adams Station, beautifully located in the hills with glimpses of the sea. The first evening we had a gathering of the whole staff of Amanzimtoti Institute and I have never seen a finer group of educated natives than this institute can show.

A week from that day we dedicated the second new cottage built by the Board for the girls of the institute. The two cottages provide dormitory room for twenty-five students each, and how the girls love them! After my little speech of presentation and dedication and the dedicatory prayer, I opened the cottage and everyone went in to see it.

At Ifafa I spent a day with the pastors of the whole field gathered in conference. The evening session was given over almost entirely to conference with me; the pastors asked all sorts of questions about the work in other fields and about developments in their own field. It was a fine group of well-educated men whom I wish people in our American churches could see. One of the finest of them all, Mr. Nduli, a Christian gentleman, came from a heathen kraal and so is a first-generation Christian.

GETTING MY GOAT AT MAPUMULO

At the Sunday service at Mapumulo the principal speech was made by the Chief, a fine Christian man whose father, the Chief before him, was converted by the early missionaries. First, he expressed deep gratitude for all the American Board had done for his people, and told something of the heathen life in which his father lived before his conversion. Then he went on to thank me for visiting them, and said there was only one term to apply to a person who took this long journey alone, "indoda," man! I was no mere woman but should be given the honor due a man! They ought to have killed a goat and had a feast in my honor, then I could have the bladder to wear for decoration in my hair!

"Why do you talk so much about being sorry that you have no goat to give Nkosošana? Why don't you give her one?" asked a man in the back of the church. And then they began to talk about getting money together to pay for a goat, which, in accordance with their Zulu custom, they would kill and eat in my honor even if I were not there to share the feast!

SEEING THE NIGHT LIFE OF JOHANNESBURG

Five strenuous days in Johannesburg, visiting the slums and the mine compounds, having conferences with the pastors, visiting schools and churches, speaking, speaking, speaking! Last Friday evening we had delightful fellowship with a

group of missionaries and native readers invited to the Phillips' house. At about eleven o'clock when the company had gone, Mr. Phillips proposed that I should see a little of Johannesburg night life, so a car full of us started out.

We visited several low-down dance halls and I had a glimpse of something I shall not soon forget. The government has instituted a "pass-system" which decrees that no black man may be on the street after nine o'clock at night without his pass. One result of this is that if the people have any social gatherings at all, they begin them at nine o'clock or so, and let them run on until four in the morning, when the pass is not needed. Whatever evils there are in modern western dancing are accentuated here with results which you can imagine!

After we had seen two of these dance halls, we dropped in at a Methodist church, where a fine concert was being given by a male quintet from Wilberforce University. Concerts like this are given occasionally to offset the evils of the other attractions, and they go on all night because otherwise they would have to close before nine o'clock and the dance halls would still be open. Perhaps you can imagine how it seemed to be hearing the beautiful spirituals after seeing those dance halls!

We had slipped into a back seat, intending to go out very soon, but the pastor saw Mr. Phillips, the friend of every black man in Johannesburg, and insisted that we should sit on the platform. Then he called on Mr. Phillips for a speech and Mr. Phillips replied that he would be delighted to do it under ordinary circumstances, but when they had a visitor from America . . . ! The result was that I made a speech at 1 A. M., my record-breaker as to time of day or night. We stayed long enough to hear the quintet sing several more songs—beautifully—then, after visiting one or two more "joints," we reached home at 2 A. M.

I SEE A BIG WAR DANCE

I was fortunate to be able to see an unusually big war dance Sunday, between church services (!) in the compound of the City Deep Mine. I can't



XYLOPHONE ORCHESTRA, AFRICA

describe it. Two tribes danced—the Shangaans and the Chopis. The first group danced to the accompaniment of the singing and clapping of a group which represented the chorus of women they would have had in the kraals. Such rhythm, such wild leaping, I have never seen.

We could not see the whole of the Chopi dance, but we did see the entrance of the group, possibly two hundred men, with "Blandy," their dance leader, at the head. Blandy was a picture—covered with animal skins, his headgear surmounted with six great orange ostrich plumes. Mr. Phillips took a picture of me standing beside Blandy before the group entered to dance. So you may yet see a photograph of "me and Blandy."

The Chopis dance to the accompaniment of big home-made xylophones. Back in the kraals the instruments are made with gourds to give resonance, but at the mines the boys make them with tin cans of various sizes and the effects they get are surprising. The big bass xylophones are made with

metal firkins. There must have been fifteen or twenty boys playing, and we recognized several tunes from western light operas such as "No, no, Nanette!" The world is one!

AFRICAN GIRL SCOUTS

Yesterday was a full day, with a reception for me at the Y. W. C. A., in the morning and luncheon with Mrs. Rheingault Jones, who is much interested in our work and is also leading in the Wayfarer Movement among the native girls; it is similar to the Girl Scout Movement. Then in the afternoon we had a gathering of the Wayfarers from our American Board churches and schools at our school in the Western Township. The Wayfarer Movement is new here, only three years old, but already thousands of girls are enrolled in the Union of South Africa, and the movement is spreading all over Africa. It is a great thing and is going to do as much for these black girls as the scout movement has done for our girls at home.

THE FIRST MEETING FOR MEN AND WOMEN

*Preliminary Announcement of the Mid-West Regional Meeting To
Be Held in Plymouth Church, Minneapolis, October 29-31*

BY SECRETARY DAVIES

THIS will be the first meeting for men and women together in our region, and it should be a notable event. No pains have been spared to secure the best talent. A special feature will be provision for discussion and questions following the addresses. The meeting is for inspiration and also for vital ideas as to our whole missionary program. Come prepared to make your own contribution of thought. Bring your questions and your problems. We shall all, speakers and delegates, work toward constructive findings at the close of the meeting. We have every reason to expect great things in the way of attendance and helpfulness. As the Pacific Slope Congress and the New England meeting last year proved to be of such extraordinary value, so we can well look forward to great things at Minneapolis.

The *outstanding feature* of this meeting is that it is for the consideration of the first and greatest task of the followers of Jesus—to spread His Gospel throughout the world. It is to deal exclusively with the fundamental problem of the world, its spiritual condition. It is a varied but an un-mixed program that we shall have. It will deal with

only the larger matters. Through it one should feel the great tidal movement of the Gospel amid the waves of lesser matters.

The *movement of the program* should be noted. First, we shall get our bearings at the Workers' Conferences. Second, we shall face the fundamental questions of the Christian message and the missionary motive. Third, we shall look at world needs, here and abroad. Fourth, we shall hear of results that are encouraging. Fifth, we shall seriously consider religion at home, the need here in America of a laboratory demonstration of Christianity. Lastly will come the climax—a vision of life's deeper purpose, a challenge to self-commitment to God's greater plans, and the dedication of ourselves as we resolve to meet that challenge.

In the *background* is the unanimous and hearty approval by the National Council at Detroit of the "Plan of Advance" for our denomination as a world force. As Moderator Fred B. Smith said, the call to advance was prominent in each session. Our Minneapolis meeting should confirm his declaration that "The Congregational church is a forward-looking, forward-moving body." The key

to the success of the Plan of Advance in many a Mid-West church will be the presence of its key people at the Minneapolis meeting.

The Twin City churches are extending generous hospitality to us. Entertainment will be on the

Harvard Plan. Please send your request for entertainment to the chairman of the Hospitality Committee, Mrs. Asa P. Brooks, 3111 Gerard Ave. N., Minneapolis, not later than October 20, if possible.

SECULARISM AND MISSIONS

Two Great Minds on a Mighty Problem

By JULIUS RICHTER*

NO question stirred the conference of the International Missionary Council at Williamstown in July of this year more than that of secularism. Mr. J. H. Oldham opened up the question with a brilliant paper which is being broadcasted in many languages and in all continents. He developed in a very impressive way the great danger which not only the old Christian countries in Europe and America are running, but even more the young churches of Asia and Africa and the old civilizations lying back of them. He strongly emphasized the good features of the new modernism, the unheard of expansion and mastery of the forces of nature, the enormous increase of wealth by world commerce and world traffic, the raising of the standard of life, the industrialization of one country after the other. Yet he pointed out even more emphatically the perilous consequences if in connection with these scientific and economic developments the real foundations of Christian faith and of morality are submerged.

Secularism is working out more definitely from year to year a new way of looking at the universe and of human nature which is in direct opposition to our fundamental convictions. It tries to understand nature as a wonderful mechanism on a colossal scale, ruled by eternal laws, which, when accurately understood, gives the strongest weapons into the hands of man for the subduing of its forces. Then man needs no God who has created, is ruling and is maintaining this universe. There is no place for Him. Providence is a meaningless phrase, morality consists in following the laws of the universe which are unethical in their very nature. Conscience is a curious yet unreliable development of environment and of behavior. Immortality is a vain hope. It is evident that such conception of the world and of human life is not only undermining in a dangerous way the life of the church but is eating out the vitals of the morality of the human race. The rapidly spreading demoralization of large masses is an evident sign that the soil is only too well prepared for this modern seed.

*Substance of a short address given at Prayers in the American Board rooms in July.

Different nations may have different tasks with regard to this rapidly expanding danger. Perhaps a good deal of the philosophical and theological work will be done in Europe where a spiritual history of many centuries may have prepared the weapons for this spiritual contest. Yet the situation seems to be unique in the United States. For a generation now the leadership of the Protestant missionary movement has gone over from Europe to the New World. Here the greatest missionary societies have their headquarters, most missionaries are sent out and the contributions are most generous.

The United States have had a providential history. Whilst Portugal and Spain in the period of their great colonial expansion were spoiled by the enormous treasures of gold and silver and diamonds, the settlers in the New England States had to struggle for three centuries with a comparatively poor soil which yielded its fruit only after hard labor. It was the hard school of the youthful Northern Continent. Yet within the last two generations there followed an unexpected evolution on a scale unheard of in the history of the human race. Natural resources of the most diverse type were discovered which made North America the richest country in the world. The great war which gave it the chance to play the decisive role made it the most powerful nation, too. The center of world finance and of world commerce is gravitating here. The standard of life is nowhere as high as here. Luxuries in all directions are regarded as a necessary enrichment of life.

Yet with this enormous increase of wealth and power there apparently goes hand in hand a tendency towards materialism, of this-worldliness, of distance from God and things divine which opens the doors everywhere to secularism and its concomitants.

We well know that this is only one side of the facts. There is another more hopeful side. There are strong forces at work counteracting the evil and poisoning influences. We mention only the churches, the humanitarian, the peace and prohibition movements, foreign and home missions, Christian theology and theistic philosophy.

Yet here a surprising fact seems to be evident. Whilst on the side of secularism there is a unified front worked out by brilliant philosophers and popular writers into a new world conception, whilst here there is an aggressive spirit with a definite consciousness of unfailing victory and of irresistible advance, on our side there seems to be no union, no concerted plan, no mutual understanding, no will of resistance and of advance. Some denominations are squandering their forces in futile disputes over fundamentalism and modernism or even in splitting their already weakened lines by useless quarrels. In philosophy there is no common basis, in theology no constructive thought, in philanthropy and humanism much unreality and insincerity. The divided army of resistance against secularism seems to go into the decisive battle in small, scattered and incoherent groups which often seem not to know which are friendly and which hostile.

The situation is particularly emphatic with regard to foreign missions. One has often the impression that the Christian church in the States is similar to a man in danger of being frozen to death. Only the strongest exercise can bring him salvation; yet if he has overcome the danger he comes out all the stronger and more vigorous. Foreign missions are that vital exercise by which the American churches have to prove their will and their decision not to be overcome by an atheistic secularism but to come out victoriously from the desperate contest.

In view of the unique position of the United States as the paramount world power, this spiritual struggle has its importance, not only for the churches at home, but for the human race at large. To a great extent the victory of Christianity, the universal acknowledgment of the sovereignty of that God who revealed Himself in Christ, the establishment of the Kingdom of God on earth are dependent on the success or failure of the American churches in this deadly struggle against secularism.

By J. H. OLDHAM*

THE formidable nature of the challenge of secularism to Christianity arises from the fact that the secular view of life is associated so closely with the realities of life and the activities that are creating the modern world. The challenge can be met only by something that is felt to be equally real.

*Portions of his Williamstown address which can be secured in pamphlet form at five cents per copy through Harvey L. Meeken, Agent, 14 Beacon Street, Boston. It is published by the International Missionary Council, 419 Fourth Avenue, New York.

It can hardly be questioned that current religion does not in the main convey this sense of reality. For many people in the churches religion is largely an adornment of life, a relaxation similar to that which is derived from listening to good music; and from attendance at church men turn back to the interests and activities of real life. The problem is how religion can be made as real to men as the practical affairs of modern life; how it can offer to them a religious interpretation of the activities in which most of their life is spent and of the ends to which their energies are in the main directed. We need today a church that sanctifies the values of secular civilization by lifting them up into worship, a church which seeks to make all genuinely creative activity consciously, what it is unconsciously, an act of worship to God the Father.

On the other hand, religion will prove its reality not only by giving a deeper spiritual meaning to the goods of secular civilization, but still more convincingly in its attitude to the loss of such goods and in the voluntary surrender of them for higher ends. If there is one thing in the world that is indubitably real it is suffering. Suffering touches life to the quick. While men today are inclined to question the reality of current religion, they do not doubt the reality of Christ's life. His hold over men rests on His willingness to pay the utmost price. Here we touch the depths of reality. If the new Christian adventure is going to mean anything, if it is going to achieve anything, it will bring us sooner or later to the Cross, and acceptance of the Cross will be the supreme proof that our religion is real.

And, while the answer to the challenge of secular civilization must be first and foremost a new adventure of life, the adventure must include an adventure of the mind. There is a great task to be undertaken by Christian thinkers—not as an isolated effort but as an integral part of a new adventure of life and of a deepening of spiritual experience on the part of the whole Church.

These questions lie at the heart of the missionary task. We cannot achieve our missionary purpose without dealing with them. If we should neglect them we should be committing the grave, perhaps irreparable, strategic mistake of deserting the main front—what was known in the war as “the western front”—to spend our strength on subsidiary campaigns that have less importance for the ultimate result.

With the knowledge we have of the world situation we want to approach new groups—not only Christian scholars and theologians, but laymen, schoolmasters, and similar groups. In approaching these groups we do not want to make the traditional missionary appeal; we do not want to ask merely or primarily for their support of the organized

missionary movement. Our appeal is wider than that. We want to say to them, "This, as we understand it, is the world situation with which Christianity is faced. How, in your own distinctive sphere, can you help to meet it?" We want to say for example to a group of schoolmasters, "You are engaged in training the youth of the nation. How far is what you are doing directed towards the development of persons who are equipped to help the Christian cause in the world of today?" That is a much more fundamental and far-reaching question than the obtaining of increased support for the organized missionary movement. If a right solution of it is found, a solution of the other

question will be found also. The approach to other groups would be on similar lines.

A beginning in the approach to Christian scholars and theologians has been made in Great Britain in a conference held in York. This needs to be followed up in all countries. We must endeavor to get into touch with the best Christian minds throughout the world, and we must pray that God will raise up more Christian thinkers of the first quality. We must put before them the demands of the present world situation and appeal to them to take a larger, more active and more direct part in the world task of the church and devote their talents and their genius to helping the church in meeting the world-wide challenge of secularism.

IN HONOR OF DAVID LIVINGSTONE

By AGNES SMYTH KELSEY

CONGREGATIONAL boys and girls rallied admirably to the honor of David Livingstone during his birthday month. In the March *MISSIONARY HERALD* a plan was outlined for our participation in the remodeling of David Livingstone's boyhood home in Blantyre, Scotland, for a missionary museum and memorial to that great hero of Africa. The amount of special gifts from American boys and girls for the David Livingstone Memorial in Scotland amounted to \$425.70. This money came to the American Board in small amounts from all over the country as an expression of real interest, and we believe the interest will be lasting.

Thirty *David*s ranging in age from six months upwards were represented in the list of gifts. They were as follows:

David Brewer Eddy, Massachusetts
 David Brewer Eddy, Junior, Massachusetts
 David Maltby Wallace, Illinois
 David Whitney Elmore, California
 David P. Smith, California
 David Arthur Jones, Massachusetts
 David Woodward, Philippine Islands
 David Dodge, Massachusetts
 David Allen Livingstone, Massachusetts
 David Kenney, Massachusetts
 David Lloyd Swift, Massachusetts
 David Bigwood, Massachusetts
 David C. Torrey, Massachusetts
 David Albro, Massachusetts
 David Prouty, Massachusetts
 David Franklyn Grout, Massachusetts
 David Watson Boulton, Massachusetts
 David Henry Green, Massachusetts
 David Mosher, New Hampshire
 David Wetmore, New Hampshire

David McKinley, Massachusetts
 David Schelp, Missouri
 David Houston, New Jersey
 David Feldkamp, Michigan
 David MacEachron, Ohio
 David Tyzzu, Massachusetts
 David Emil McFarland, Canada
 David Ferrin, Massachusetts
 David Day, Connecticut
 David Ball, Massachusetts

Organizations of children contributing to the Memorial were as follows:

Connecticut: Congregational Sunday School, Barkhamstead; Junior Christian Endeavor, Branford; Primary Department, Branford; Sunday School, Bridgewater; Congregational Sunday School, Broadbrook; Congregational Sunday School, Brookfield Center; Sunday School, Canaan; Children, Granby; Stanwich Sunday School, Greenwich; Story Hour Circle Children, Hanover; Primary Department, Immanuel Church, Hartford; Windsor Avenue Church School, Hartford; Congregational Sunday School, Marlboro; First Church Intermediates, New Britain; Union Congregational Sunday School, Rockville; Children's Society, Congregational Church, West Willington; Children's Division, Congregational Sunday School, Williamantic; Congregational Sunday School, Windsor; Sunday School, Woodbury.

Illinois: Junior Department, First Church, Peoria; Junior Department, Federated Sunday School, Yorkville.

Iowa: Congregational Sunday School, Burlington.

Maine: Second Congregational Sunday School, Biddeford; Junior Sunday School, North Berwick; Whatsoever Society, Belfast.

Massachusetts: Sunday School and King's Messengers, Athol; Junior Department, Auburndale; Faneuil Church School, Brighton; Mrs. Rice's Class and Junior Mission Band, Canton; Boys' Sunday School Class, Chesterfield; Junior Department, First Sunday School, Cliftondale; Junior Christian Endeavor, First Church, Danvers; Primary Department, Maple Street Church, Danvers; Congregational Sunday School, Dover; Sunshine Band, Essex; Junior Department, Fall River; Sunday School, Framingham Center; Children of Hampden County Districts; Center Congregational Sunday School, Haverhill; West Congregational, Sunday School, Haverhill; Boylston Juniors, Jamaica Plain; Junior Guild of First Church of Christ, Longmeadow; Junior Christian Endeavor, Montague; Congregational Sunday School, North Chelmsford; South Sunday School, Peabody; Junior Department, Bethany Church, Quincy; Miss Priscilla Holton's class, Raynham; Congregational Sunday School, Rowley; Junior Department, Tabernacle Church, Salem; Prospect Hill Sunday School, Somerville; Junior Sunday Afternoon Group, First Church, Swampscott; Sunday School, Wareham; Light Bearers, First Church, Westfield; Sunday School, West Boylston; First Congregational Church School, West Newbury; Junior Department, Congregational Sunday School, West Somerville; Junior Sunday Afternoon Group, First Church, Worcester; Junior Girls' Service Club, Piedmont Church, Worcester; Adams Square Congregational

Church School, Worcester; Intermediates, Old South Church, Worcester.

Missouri: Fountain Park Sunday School, St. Louis; Independent Evangelical Congregational Sunday School, St. Louis; Junior Department, First Congregational Church, St. Louis; First Congregational Sunday School, St. Joseph; Sunday School, Webster Groves.

Nebraska: Junior Department, First Church, Crete.

New Jersey: Children's Rally.

Ohio: Children, Bowling Green; Golden Rule Circle, Parkwood Church, Cleveland; Junior Department, Archwood Avenue Sunday School, Cleveland, First S. S. Toledo.

Oregon: Primary Department, Sunnyside Sunday School, Portland.

Pennsylvania: Congregational Sunday School, Pottersville; Children of Jones Memorial and Puritan Churches, Scranton.

Vermont: Junior Sunday School, Barre; Sunday School of Olivet Church, East Arlington.

Wisconsin: Sunday School, Brodhead.

Legion of Unseen Comrades

There were gifts from other groups, older in age, and from many individuals interested in this special piece of work which our boys and girls were doing as a step in world friendship. We hope that this expression of world friendship will mean a closer bond uniting boys and girls of Scotland, America, and the rest of the world, and lasting through years to come.

WHAT THE TREASURY SAYS

Apportionment Receipts for Eight Months, January-August Inclusive, 1929

	1929	1928	Gain	Loss
American Board	\$576,137	\$583,268		\$7,131
Home Boards				
A. M. A.	\$89,140	\$108,714		\$19,574
Ext. Bds.	133,801	160,845		27,044
Min. Bds.	69,223 ¹	58,347 ²	\$10,876	
Ed. & Found	57,342	61,303		3,961
	\$349,506	\$389,209		\$39,703
State Conf. and Home				
Missionary Societies	\$287,675	\$296,581		\$8,906
Totals	\$1,213,318	\$1,269,058		\$55,740
Loss				\$55,740

¹Includes \$8,485 reported by four states for 1929, used by their Boards for Ministerial Relief.

²Includes \$11,856 reported by five states for 1928, used by their Boards for Ministerial Relief.

APPORTIONMENT RECEIPTS FOR JANUARY 10, TO APRIL 30, 1929

American Board, \$152,643, gain, \$986; Home Boards \$112,465, loss, \$18,658 (A. M. A., loss, \$8,114; Ext. Bds., loss, \$7,407; Min. Bds., gain, \$562; Ed. and Found., loss, \$3,699); State Conferences, \$129,989, gain, \$6,647. Total, \$395,097, loss, \$11,025.

APPORTIONMENT RECEIPTS FOR MAY, JUNE, JULY, AUGUST, 1929

American Board, \$423,494, loss, \$8,117; Home Boards, \$237,041, loss, \$21,045 (A. M. A., loss, \$11,460; Ext. Bds., loss, \$19,637; Min. Bids., gain, \$10,314; Ed. and Found., loss, \$262); State Conferences, \$157,686, loss, \$15,553. Total, \$818,221, loss, \$44,715.

COMMENT

In addition to the tabulation for the second four months of the year, the tabulation for the first four months is also given because it was not published at the usual time.

This tabulation by periods shows that the greater

part of the loss has come during the second four months. Perhaps there has been something of a summer "slump." For the third successive year the figures show that only two-fifths of the average total has come in though two-thirds of the year has passed.

While the loss would not be serious if it stood by itself, the fact that the loss of \$55,740. this year follows a gain of \$13,853. last year, which followed a loss of only \$5,773. in 1927, for these same eight months, suggests a situation that calls for the utmost resolution if a disastrous loss for the entire year is not to be incurred.

We shall be engaged during these next four months with the Plan of Advance. This plan calls for an increase of at least 20% in contributions during 1930. Will it not give us a sense of downright sincerity if, in planning an increase during 1930, we see to it that there is no loss in 1929?

The above figures show how urgently the Plan of Advance is needed. The title of a recent arresting book is *The Hero in Thy Soul* and the subtitle "Being an Attempt to Face Life Gallantly." Only a spirit of heroism that comes from our Master Himself will change the present trend of denominational giving.

"A PERSONAL CHRISTLIKE RESPONSE TO DEFINITE HUMAN NEED"

By REV. CHARLES C. MERRILL

ONE of our discerning State leaders in looking through the Plan of Advance fixed upon the phrase given above as suggesting the most significant element in the Plan.

There are words in this phrase which demand particular attention. The first is *personal*. We cannot too often recall the reason for the organization of the American Board. Some young men wanted to go as foreign missionaries and the Board was organized for the sole purpose of sending them. No missionary society exists or ought to exist for any other purpose than to enable *persons* to carry the message and the life of Christ. How frequently we forget this. An institution quickly becomes depersonalized. One imagines that a good many people would be willing to contribute money for the sending of some particular person whom they know to the missionary field when they are quite unwilling to contribute a substantial sum to a missionary society whose sole business it is to choose missionaries, equip them, send them to the field, coordinate their work and through the years enable them cooperatively to accomplish for the kingdom what singly they could not at all accomplish.

The second word is *Christlike*. That is a suggestive passage in the Gospel of John where it is said that "the chief priests took counsel that they might put Lazarus also to death; because that by

reason of him many of the Jews went away, and believed in Jesus." Perhaps never before in Christian history was it so true that "life was the light of men." Unless people can see in all our missionaries a very faithful likeness to a man once called Christ, it is not worth while sending them. The glory, however, of Christian missions is that to so great an extent missionaries do develop this faithful likeness to Christ.

The third word is *definite*. Sometimes it seems as if support for missions was asked for some general and very vague purpose of doing good in the world. When the appeal is made to such a motive it loses point and power. As a matter of fact missionaries are faced, almost overwhelmed, by very definite human needs. Theirs is the feeling which Jesus had when He looked upon the multitude and was moved with compassion because they were as sheep without a shepherd. Even more the true missionary has the feeling Jesus had when He met the woman by the well of Samaria or when He talked with Nicodemus as he came to him in the night. It is because this definite human need is so great and our sense of it deepens as time goes on that the call of the missionary society for larger and larger support is justified. The more Christian we become the more difficult it is to turn away from our fellows in their human need.

The Guest Book which it is hoped will be largely used in the homes of our people during four weeks of this fall (October 14 to November 10 is the period suggested) is designed to emphasize just this aspect of our missionary work. For twenty-eight days people will have an opportunity to become acquainted with twenty-eight individuals who overseas and in America and in a wide variety of ways are making a personal Christlike response to definite human needs.

These persons are our representatives. They are there because we have sent them. They are there because we cannot go. They are doing our work. Through them we are making a personal Christlike response to definite human needs. Two results ought to follow from a widespread reading and study of the Guest Book. One result will be the enrichment of soul through contact with these dynamic personalities, for in simple sincerity must it not be said that Christianity is most dynamic

when it is most missionary and that our religion is most powerfully at work today on the missionary field? Another result will be that we will hear an inner voice saying, "Go thou and do likewise." We will give substance and reality to our support of the missionary by our own personal Christlike response to the definite human needs that exist in our own communities.

It would be possible to make a gain of \$600,000. in 1930 and far beyond that, without reaching the ultimate aim of the Plan of Advance. Great deeds come out of great convictions. The church can only gird itself for its unprecedented task today by the deepening of these convictions. We must recover and make real for our day the powerful motives that sent out the apostles in the first Christian century and that sent out the American Board missionaries at the beginning of the Nineteenth Century.

THANKOFFERING LETTER

"OUR hearts are thrilling afresh with joy and gratitude as we enter the final year of preparation" for the Jubilee in West Central Africa. So writes Una Jean Minto, chairman of the Jubilee Committee on the field.

"Among the new causes for thanksgiving," she names three: "first, the phenomenal spiritual awakening throughout the fields, evidenced by the unprecedented number of converts and the high spiritual tone of the church life; second, the developing of the indigenous church; and third, the awakened interest among the European colonists and their welcoming of the Gospel message."

The Jubilee Committee is also encouraged by "evidences in the homelands of revived concern for Africa."

Let us not disappoint these hopes. We are sure you will not. Already, as stated last month, three states, Missouri, Kansas and Ohio, are planning for generous gifts. Wisconsin should be added to this list, and before this letter is put in type, others will be added. With our Thankoffering goal for this autumn placed at only thirty thousand dollars, let our resolve be, "We can and we will!"

Some states (North Dakota for example) which cannot, as states, adopt as their object the West Central Africa Jubilee Building Fund, are nevertheless welcoming the Thankoffering letter to pastors and churches; and in all the states we trust there may be individual givers of special Thankofferings.

In Ohio (and doubtless in other states as well) a Thankoffering Committee is making special plans for reaching the entire state with the Thankoffering appeal.

As announced last month, various helps have been prepared: a new outline service to be used with the leaflet, "A Village for a Dollar;" an attractive folder, "What Is and Ought To Be in Angola," also printed in an abridged form mentioning only the most urgent needs; also new Thankoffering envelopes and invitations and a list of supplies, all of which may be obtained from any of the regional headquarters.

Tentative itineraries have been arranged for Dr. Cushman and Mr. McAllester, and all possible co-operation will be given to the states which are making a special effort for a Thankoffering for the West Central Africa Jubilee Fund. Please note that all such Thankofferings should be plainly designated "*Thankoffering for West Central Africa Jubilee Fund*," else they will miss their destination.

Let me know what your state—your church—will do, that I may encourage others by reporting it next month.

By meeting our regular obligations let us earn the high privilege of a Thankoffering gift to West Central Africa, of which no field of the American Board is more promising.

LYDIA LORD DAVIS.

Chairman National Thankoffering Committee.

WITH OUR SCHOOLS AND COLLEGES

FOOCHOW COLLEGE HAS REOPENED

It surely was a sweet sound in my ears when the bells first rang after their long silence of a full year! Our classes began with eighty students; all took entrance examinations whether they had previously been in the school or not. Our faculty is young and full of pep. Mr. Hsueh as principal, and Mr. Nga as dean, keep steadily and efficiently on the job. There is a good spirit in the school. We hope to make it more actively Christian. Only one of the eleven full-time teachers is not Christian.

Susan E. Armstrong.

THE ANATOLIA COLLEGE MERGER WORKING OUT

I am sending you a copy of the *Anatolian*, our student annual. Please pardon some blemishes: English is a foreign language to contributors and printers, and the making of cuts is a new thing in Macedonia.

Really, this seems to me a very interesting exhibit of student life. The Girls' School sharing with the College shows that the merger is slowly beginning to operate.

George E. White



THE MAYPOLE DANCE OF THE OPERETTA

The merger with Anatolia College is more than in name. The dramatic societies have had exchange meetings; the girls often go up for the Sunday evening vesper service; the Boys' Glee Club was invited for our Schubert Concert, and later came and sang Christmas carols as a serenade for the girls; the big Spring Festival was a joint operetta. It's good to be one family. Both Miss Arnold and Mr. Hine came to give lectures and demonstrations in history and science to our girls, and there is close cooperation in the loaning of library books,

music, records, and other equipment. I believe both schools are stronger because of their effort.

Lucille E. Day



A GOOD PILE OF SALONICA BOYS

DIPLOMAS FOR THE WEE ONES

As the substitute principal of the Katsuyama Kindergarten, I had for the first time the honor of giving out diplomas! There were the usual ceremonies, and despite the wee-ness of these graduates, they sang the "Kimigayo," said the Lord's Prayer (rather in the manner of a race, to see who could get through first!), made farewell speeches through a representative of the class, and were addressed in their turn by a representative of the lower class.

It sounded so queer to hear the formal words of congratulation coming breathlessly from the mouths of those babies, while they kept their eyes glued on the teacher instead of on the ones to whom they were talking! The receiving of diplomas had been carefully drilled! The head teacher read the name and handed the diploma to me. The child whose name was read rose; went to the part of the circle opposite us; came to within three paces; bowed; took three careful steps; received the diploma, bowing; took three steps (even more careful) backward; bowed; turned; and went back to his chair the way he had come. Most of the twenty-nine did very well and were greatly excited over the whole thing.

Almost every child had some relative there, although I remember overtaking one little chap on the way home, who was trudging along all by his lonesome, his hands full to overflowing with his diploma, two notebooks of his work, and the special cake, made for the occasion, with "14th Graduating Class Congratulations" in raised characters on it. One could understand something of the poor homes

from which many of the children come by looking at the mothers.

Katherine Merrill

TEN WEDDINGS

Ten recently married young couples, products of the Galangue Station School, are the reinforcements for the outstation schools this year. These young people are the cream of the Galangue Station, and have proven themselves worthy in classrooms, shops, and on the farm. Their last year on the station has been great!

They began planning a year ago. Each young man fattened a hog and the funds realized were invested in household utensils. The young women were given one acre each of the mission farm, so as to have food to start with. The young men utilized their trades' class time in making doors, windows, frames, bed, table, at least two chairs, bookshelves and cupboard for their future homes, the material being furnished free by the industrial department. During the second semester they made tools to take with them.

Their wedding day was a gala day. More than one hundred people sat down to tables arranged on the campus under the trees, and had a reasonable feast. And none of the fellows are in debt because of it! The indirect teaching of these preparations, the wedding, etc., will certainly be far-reaching.

Henry C. McDowell

WON'T YOU SEND A BOY TO SCHOOL?

Forty dollars pays a boy's board and tuition for a year in the High School, Ahmednagar. Where the family income is less than 40 rupees (about \$12) a month it is a real hardship to pay this. Promising Christian boys drop out for lack of funds when a parent dies or they have younger brothers and sisters to support. The mission helps, but its funds for this are rapidly dwindling; I am helping some boys myself. If *you* would like to help educate some promising Indian Christian boy, I can assure you the money will be well spent and properly accounted for and credited. I shall be glad to give you plenty of information about boys who need help.

Our boys did well on the University of Bombay entrance examination. Greater appreciation of modern vocational possibilities and some vocational courses ought to be put on the curriculum. I am doing garden work with some boys in Harris Hall, hoping to develop a real vocational course out of it. And I certainly shall if we get any benefit from your "Hoover prosperity."

Francis S. Wilder

THE BEST SCHOOL IN PEKING

You will share our joy in knowing that of all the Peking middle schools, the Peking Municipal Educational Bureau settled upon Yu Ying as being the best conducted. We feel that this is an unusual honor because, with a certain prejudice that the current of nationalistic feeling unconsciously breeds, it must have taken marked superiority to make them pass over the public middle schools, many of which they operate themselves, and hold up a Christian school connected with a foreign mission as the best one in the city. The Peking Chinese newspapers gave wide publicity to the official letter, so that among those interested in education our reputation stands very high.

The school has with its own funds enlarged the library building, added equipment and books till it is the best middle school library in Peking, and added to the athletic equipment a running track that circles the various buildings. At the spring track meet in which one hundred four schools participated, Yu Ying boys captured more than half the trophies.

Ernest T. Shaw

THE LATEST AMERICAN IDEAS IN BULGARIAN KINDERGARTENS

The inspectors of the city of Sofia, as well as we, had been anticipating Miss Kassabova's return from her three years in the National Kindergarten and Elementary College of Evanston, Illinois, and she was invited to go with me to the inspectorate to discuss the first move on the part of the Ministry of Education towards special training for the kindergartners in Bulgaria. A district inspector, a rather outstanding friend of the little child, had been given the position of head of primary education. It was his idea to call in all the kindergartners in Bulgaria for a three weeks institute. We were called in to suggest the make-up of the program. Miss Kassabova was given half the time with *carte blanche* to use it as she wished. The institute was a real success. Miss Kassabova's lectures gave as fully as possible in the limited time the present-day methods and creeds regarding childhood education. They were greatly appreciated and resulted in changing methods in local as well as out-of-town kindergartens.

Elizabeth C. Clarke

WANTED!—FUKIEN UNIVERSITY GRADUATES

Never have our graduates been in greater demand than during the last two terms. We could have filled many places of all kinds: teachers, educational superintendents, principals, men in government offices. The bars are down now: men from church schools can work in government schools and are acceptable in government service.

To mention a few cases: One young man has served in the Provincial Educational Bureau for three years; he's so indispensable that a year ago the retiring commissioner wrote to the incoming commissioner, while the latter was still in Nanking, to keep on Mr. Yang. Another rose from an assistant's position to be head of the Overseas Chinese Bureau of the Fukien Government in a few months; many Fukienese are living in Borneo, the Philippines, and even in the United States. One youth was at the state funeral of Dr. Sun as China representative of the Chinese in Borneo, where his father has business interests. Another was doing well in the Kuomintang headquarters, but left to take on the principalship of a struggling private school! Another also gave up government service to teach in Wenshan Girls' School on the ground that a Christian man could not stand the practices of the undermen in government service. Another has gone to Oberlin College as a graduate assistant, and has become immensely popular with his American students there. Still another is fitting himself at Yenching University for rural ministry—a young man of the most self-giving character.

Roderick Scott

A GREAT SCHOOL FOR THE DEPRESSED CLASSES

The Byculla School, Bombay, is situated in a locality where most of the people are illiterate, poor, indifferent; who do not understand the value of education. We have to deal with students mostly from the lower, middle, backward, and even the depressed classes. We strive to educate their minds, to polish their manners, to elevate their morals; and receive little cooperation from their ignorant parents.

Of our 418 pupils the big boys live in Fiske Hall, the little ones in the Clarke-Abbott Home, the girls in Bowker Hall, or the new hostel back of it, while all assemble for prayers in the Hannah Hume Memorial Hall.

Three of the eight who passed the matriculation examination have received scholarships from the Government for study in some college. Four of our graduates are now in college and the percentage that passed the First Year Arts Examination was above the presidency average.

Principal T. Buell

SCHOOL OF RELIGION, ATHENS

This School of Religion, though comparatively new to Athens, is a venerable institution, having been founded under the American Board ninety years ago in Constantinople by Cyrus Hamlin, the "big Maine man." It has two famous daughters

—Robert College, located on the shores of the Bosphorus and enjoying international prominence, and Anatolia College which has recently removed from Turkey to Greece. The school itself has lived through many vicissitudes, but it has constantly maintained its high standard of scholarship and has steadily fulfilled its original purpose—the training of young men and women as Christian leaders in the countries of the Near East.

Isabel Brown Rose

PRACTICAL CIVICS AT BRIDGMAN ACADEMY

We have been having a man from the Y. M. C. A., who is a member of the Nationalist party, teach a class in Sun Yat Sen's principles, and the girls have been getting a good deal out of it. In order to understand the party organization and the present government organization, the girls have reorganized their Student Self-government Association on this same basis. It seems to be one of the best studies in practical civics I've seen. It is a good sign when people begin to discriminate between mere talk and workable theories as this has taught them to do, and they have a feeling of being part of a great movement to emancipate China.

Laura B. Cross

THE MARSHALL ISLANDS PEOPLE SPEAK OUT

We spent the first three weeks of a month at Imroj teaching the most eager and most needy students we have ever seen. We had thirty women and forty-four men enrolled in classes, with a dozen or more listening in. The regular students were teachers and committee-men from each of twenty-one of the twenty-three main islands of the Marshall group. Most of the men became voting delegates in the business conference that ended last night. And here are two of the resolutions concerning schools, taken at that conference:

"The mission training schools need our support. Every year, in September, we will take an offering for this purpose, the total to be not less than Yen 750. In addition we will make an offering of island food to these schools, this to be taken at the seasons that each food matures.

"We need more Bible histories, arithmetics and other textbooks. We request the mission to order at once a new edition of a thousand copies of the present Marshall Bible and a thousand copies of the present hymnal." I met the cry for books all through the Islands; it became a painful thing to turn people away without the Bibles and hymnals for which they asked.

George C. Lockwood

CHINESE TEACHERS PAY FOR SCHOOL DORMITORIES

Some of the dormitories of the Tung Jen Middle School, Paotingfu, have been built by the members of the faculty. The teachers assumed responsibility, borrowed money, and built dormitories so that more students could be received. Because of war and other conditions, fewer students came than had been planned for, so the money from tuitions has been less than was hoped for to pay off the loan. Interest rates have been high and the burden of carrying this debt has been very heavy for the teachers.

A few months ago they agreed among themselves that no teacher should receive more than \$30 Mex. (\$15) a month of his salary until the school debt should be removed. This policy is now in effect, and the fine spirit of the faculty who give not only their time and thought unstintedly, but their money as well, is one of the explanations of the progress of the school. The principal, Mr. Yang Sheng Wu, is a man of unusual educational gifts and special training.

The school has just started on a new era in its existence in that it has united with the middle school for girls, the Annie Gould Memorial School. There are now 364 boys, and 78 girls, and during this short period the experiment seems to have been a great success.

Harold W. Robinson



A COURT IN THE TUNG JEN SCHOOL

LEARNING BY EARNING

The boys at the Union Normal and Middle School, Foochow, China, are taking to a new feature "like ducks to water." The new feature is that every student must work six hours per week at a minimum in some form of labor. Work for the sixty-seven students has been divided up into four classes, namely, school work, being tasks to do with the care of the school building—janitor service, washing windows, waiting on table, clerical service, etc.; second, shop work; third, agricultural work; fourth, the grading of the athletic field and school yards. The work has to be closely

supervised and the faculty are making an effort to fit the boy to the kind of work that best fits his needs. Principal Diong, who is really responsible for getting this new idea into action, had experience in it at Berea, and realizes its instructive and economic value to the boys. The men of tomorrow in China must be trained in head, heart, hand, and health, for the difficult tasks before them. These opportunities are a real blessing to the poor boys who need and want an education, but have not sufficient funds for securing it. These are the boys who will serve China.

Guy A. Thelin

OUR IMPORTANT LANDMARKS

One of our important landmarks was the recognition of our American School for Girls in Adana as a lycee. This means that we are put on the same basis as the Turkish lycees and that a graduate of our school can enter a Turkish university without examination. This recognition alone will attract more girls to our school. Another landmark of less significance, and yet one which served to advertise the school, was an unexpected prize awarded us by the City Council for the orderly marching of the girls on Emancipation Day, for their attractive uniforms and the original float they planned without any help.

Jessie E. Martin

SCHOOL BRIEFS

The American High School for Girls in Aleppo is moving to a building in the Christian quarter of the city. Its former location on the edge of the Jewish and Arab quarters, far from the refugee camp, became quite impossible as a school location when the rerouting of traffic sent a stream of army and commercial trucks over the cobbled streets past that corner.

The purchase of a new site of 50 acres on a hill north of the city has just been completed on behalf of Aleppo College. Individual friends and the evangelical churches gave and pledged the funds.

The American Academy for Girls at Scutari has recently been accepted by the Department of Instruction as of lycee grade. The graduates can now enter any Turkish university without examination.

Eight of the graduates of the Union Kindergarten Training School, Foochow, are in charge of government kindergartens, for many new ones have been opened by a kindergarten enthusiast in the Government Education Bureau. There are no other trained kindergartners but ours.



WIDENING OLD STREETS IN FOOCOW CITY

Another evidence of the fact that new ideas and a new spirit as well as new modes of conveyance have taken possession of even the most conservative of centers in China.

TAKING YOUR CHOICE IN CHINA

By RALPH RAYMOND SHRADER

THE government tears down the old city walls, replaces the city gates with public parks, changes alleys into boulevards. Modern buildings which actually have elevators in them take the place of the old ones, automobile agencies and taxi stations move into quarters formerly occupied by ricksha stands. Returned students take charge of transportation companies and serve as engineers. On the other hand, "The Bridge of Ten Thousand Ages," so narrow that the load-carrying coolies jump up on the stone railing in order to escape the wheels of a passing auto, still affords the only means of crossing the river which divides the two big business districts. Likewise, in a near-by city the ricksha coolies wrecked and burned the busses because they were taking their trade from them.

China offers anything you like just now, peace or war, safety or danger, education or illiteracy, modernism or medievalism. Take your choice. You may be pessimistic or optimistic. Of course most of us who are here are decidedly optimistic. We see the sixteenth century giving way to "The 1929 Model" within a period of months. We regret that there are temporary setbacks but we know that these of necessity must come. We rejoice at the real progress which is being made. We rejoice that

China has a large number of outstanding men, many of them trained in Christian schools, to carry on the work of "National Reconstruction." You who are at home and even those of us on the field cannot fully appreciate the value of the work of the Christian groups in training men who are able to lead this nation morally, educationally, economically, and politically at this time. We expect much from these men and there is much to make us happy when we see the way many of them are taking their heavy responsibilities.

But the West has set too many examples of economic selfishness, exploitation of the individual, military domination and unsocial conduct in general for us to hope that these leaders in China will be wise enough to see at once the folly and danger in these things as we have practiced them. China will have to learn by traveling for a time this old road, which we hope other nations now are deserting for a new one of cooperation, socialized living—even peace. In attitude we must be sympathetic and patient, remembering how long it has taken us to arrive at the place which we now occupy. Our work consists in helping China get off the old road as soon as possible.

While we are convinced that the Christian Church and its agencies, such as the school and the

hospital, have rendered an invaluable service to China, as to other nations, yet we regret that we have not been able to seek out, to train and to provide a greater number of men of keen vision, high intelligence and thoroughly Christian personal life. Our opportunity lies in the fact that it is not yet too late for us to do this work. The new China needs these men now, but she is going to need them in ever-increasing numbers during the years to come.

Industrialism and materialism will have no difficulty in making their way in this country, for of course her leaders are already committed to these things. In writing of China's needs at the present time, one Chinese author has said, "We must throw away our so-called 'classical heritage' for at least thirty years, and advocate the establishment of a dry-as-dust material civilization." China's old gods were housed in temples; are her new ones

going to be sheltered in factories and barracks?

If Christianity has either a social philosophy or a religious way of life which can help man in his relation to himself, to his fellow man, and in relation to those forces greater than man, then Christianity is needed in China today. It is needed desperately. Is our intelligence keen enough and our faith great enough to enable us to see through the mist of reaction, misunderstanding and even persecution which rises before our eyes? Behind all this there is a China growing and developing into a modern nation if only we have the eyes to see. The "new" China of today will give way to the newer China of tomorrow. Now is the time for us to concentrate our resources—personal, financial, educational, religious, political—so that the newer order in China may gradually but surely become more intelligent, social, moral, and even more Christlike.

THE BOOKSHELF

TWO VIEWS OF SPAIN*

Here are two new books on Spain, both of which are written in a highly sympathetic and appreciative spirit, and a combination of which should give a fairly accurate idea of that fascinating country, even to one who has never enjoyed the privilege of visiting it.

The titles of the two books give a clear idea of their contents and points of view, which are somewhat distinct, although in reality they blend together and cover the same ground quite frequently.

Mr. Cooper calls his book *Understanding Spain*, and says in his preface that his object is "to show the outstanding features of the present changes in Spanish life and civilization in terms of the people themselves, rather than by means of the many ancient monuments and works of art, all of which have been treated at length in many books." True to this purpose, Mr. Cooper devotes a chapter each to such subjects as Education, Foreign Trade, Railways, Intellectual Leadership, Farming, Officialdom, Youth and similar subjects. He is particularly happy in two chapters entitled "Tendencies" and "The Spaniard of Today." On the contrary, the chapters on "Education" and "Railroads" are unduly pessimistic. As to railroads, while it is very true that there is great need for expansion and for betterment of freight service especially,

still through travel on the good trains is very comfortable, although slow. On page 210 Mr. Cooper makes a reference to the narrow gauge of Spanish railways which seems to indicate that all railroads in the peninsula are of narrow gauge. Perhaps he did not intend to give that impression, as he may have changed at Irun on the frontier to the narrow gauge line from there to Bilbao. But the fact is that standard gauge in Spain is several inches wider than in France, being the widest in all Europe. Also there is, on the best lines, no such "plague of soot and dirt" as he indicates, but rather one can arrive at his destination considerably cleaner than is the case on several important American lines.

The chapter on Education would be improved by giving Spain credit for the advance made in recent years. Teachers in the grades, to be sure, begin on about \$540 a year (3000 pesetas), as he states; but as short a time as fifteen years ago they began and continued on less than \$200 a year, and often did not receive their salaries for periods of six months or a year at a stretch. The larger cities are now building high schools (Institutos) which are beautifully constructed and equipped. The present Minister of Public Instruction stated to the writer of this review, in the spring of 1928, that he confidently expected that the present admittedly large percentage of illiteracy will be reduced to normal proportions within less than one generation, thanks to the serious efforts being made to create enough schools to meet all needs. The

**Understanding Spain*. By Clayton Sedgwick Cooper. Frederick A. Stokes Co., New York, 1928. Price, \$2.50.

The Spanish Pageant. By Arthur Stanley Riggs. The Bobbs-Merrill Co., Indianapolis, 1928. Price \$5.00.

illiteracy at present is much greater, naturally, among middle-aged and elderly people than among the young.

It might be added, perhaps, to a presentation of the universities, that some of the medical schools are excellent, instruction being given by not a few specialists who enjoy European reputations.

The chapters on "The Women of Spain" and "Intellectual Leadership" are very satisfying. Of course it is hard to have any highly developed intellectual leadership as long as the present strict censorship of the press is maintained.

Mr. Riggs in his book *The Spanish Pageant* writes more from the standpoint of an artist, and has given us a delightful book, which one hesitates to pick up on account of its outward bulk, but which is not likely to be laid aside until finished, once you have begun to taste its delights. The author is evidently very much at home in the realm of art, as seen in his chapters on "The Prado," "Contemporary Spanish Art," and "The Significance of the Spanish Cathedral." [He gives a delightful study of Spanish dances in another chapter. He adds a feature that is seldom treated or even mentioned in other books on Spain when he discusses at some length the extent of the mining operations carried on by the Romans and others, together with their disastrous results in deforestation and in different ways.] The chapter on "Some Spanish Castles" is extremely interesting.

But the chapters which most interested the writer of this review were, first, "Both Sides of the Medal," which is a very painstaking, accurate and sympathetic presentation of Spanish home life and general personal characteristics; and second, "The Enchantments of Don Quijote's Country," wherein Mr. Riggs translates an automobile trip taken by his wife and himself from Sevilla up through Valdepeñas and Albacete across to the Mediterranean, passing directly through the "Mancha," into an adventurous exploration of the land made famous by Cervantes' masterpiece, in a way that is simply delightful.

With regard to the capital problem of the influence upon the past, present and future of Spain of her official religion, with all its ramifications, Mr. Riggs offers the suggestion, on page 127, that perhaps an inward reformation may be brought about eventually by the entrance into holy orders of a large number of young priests imbued with a modern and liberal spirit. To me, this seems hopeless, not because of any lack of such forward looking young men in the nation, but because history gives us no instance of any such thoroughgoing reforms from within in that organization. On the contrary all efforts in that direction, however sincere, have culminated in the expulsion of the

liberal elements, or in their voluntary withdrawal. One might reply to that suggestion with the single Spanish word—"Ojalá," meaning, "would that it might be true!"

More reasonable and more natural, I believe, is Mr. Cooper's suggestion, on page 93 of his book, to the effect that very probably Spain will eventually take the important and necessary step of disestablishing the Roman Catholic Church, as France and other nations have done, not so much because of any fundamental disregard of religious life and teaching, as "because in the light of history and experience they have become convinced that government and religion belong to distinct departments of administration, and that the best and abiding interests of the people are served by absolute liberty of conscience, thought and beliefs, unhampered by undue official domination." WAYNE H. BOWERS

WITH CHINESE FOLK*

Ever since his years of service as a missionary of the American Board in Foochow, China, Dr. Hodous has been a student of Chinese religions and folkways. Other valuable works on Buddhism have come from his hands, but he has collected in this volume the results of many years of study of Chinese folklore, parts of which had previously appeared in various Sinological journals published in Europe or in the Far East. These investigations are now made available to the Western reader, not in the jargon of the specialist, but in language which all can understand. Unlike most Western writers on Chinese social phenomena, who are content merely to describe what they see, the author of this work seeks to arrive at fundamental interpretations in terms of similar phenomena in other parts of the world. In this field of comparative study very little has been done, and much remains to be done. It is, of course, not to be expected that the author could exhaust, or even cover, all phases of so vast a subject in a small volume of two hundred and thirty-five pages. But it is safe to say that the English reader will find nowhere such a comprehensive survey and such a fundamental analysis of Chinese folkways. It should be a part of the required reading of every missionary to China.

The student of Chinese culture has long been aware that the Chinese world view is based fundamentally on a philosophy of *adjustment* to the natural order. But no Westerner can conceive how literal and complete this adjustment is until he studies the folkways of China in the light of that concept. As Dr. Hodous points out, nearly all Chi-

**Folkways in China*, by Professor Lewis Hodous (Hartford Seminary Foundation) in Probsthain's Oriental Series, Vol. XVIII, London, 1929.

nese festivals have to do with the seasons, and were originally designed to help nature over those pulsations which mark the year's change from one critical point to another. "Man's part is not only to stand by as a spectator, but to assist nature in the process." This is particularly true about the festivals that center about the winter and the spring solstice when it is particularly essential that the sun should be assisted in his struggle against darkness and death, if nature is to be revived, and food and happiness are to be once more insured to men. This is why so many of the New Year's festivals re-enact in one form or another this drama of nature. The same, of course, was once true of our festivals in the West, before they were rationalized beyond their original meaning.

Most of the folkways described hold best for the region of Foochow where Dr. Hodous lived, but with due regard to local variations, the reader may use them as a point of departure for any other part of China with which he is familiar. The advanced student of Chinese might wish that quotations from ancient sources had been documented with the same

uniformity throughout, but for the average reader who does not care to refer to the original, this will be no handicap. We commend the book to all those who wish to understand the ideas on which the Chinese world view are based.

ARTHUR W. HUMMEL.

THE GOSPEL OF ST. PAUL*

This is a study of Paul's relation to the cults and manias of his day, throwing valuable light on the historic backgrounds of early Christianity. It is a reinterpretation of Paul's gospel in the light not only of the beliefs and practices of the Graeco-Orientalism of his time, but also of modern missionary experience. For the writer found when in India how closely the paganism to which he had to seek to relate his Christian teaching resemble that of Paul's age, whilst the problems of dealing with immature Indian converts differed little from those with which Paul had to deal.

*By Sydney Cave, M.A., D.D. Doubleday, Doran Company, New York. 283 pages, including detached notes on the Heavenly Man, Myths of the Redeemer, and Sacraments in the Mystery-Religions. Price, \$2.50 net.

LETTERS FROM OVERSEAS

REV. EARLE H. BALLOU OF TIENTSIN, COMMENTS ON PERSONNEL OF THE NORTH CHINA COUNCIL

"Here was Principal Ch'en of Jefferson Academy, chairman of the meeting, and an exceedingly able one. Back three years from Hartford Seminary, he is incidentally one of the best tennis players in this part of the country. Here also was Principal Kwan, of Bridgman Academy, an older man, whose opinions on any subject carry weight. Last year he was not in attendance—with five or six others he was in a military prison on a trumped-up charge of communism. They were chained together on a vermin infested bed, so close to each other that at night they could move or turn over only when their gruff guard ordered them to turn all at once. It was one of the last outrages of the old régime, and Mr. Kwan hasn't fully recovered yet from the humiliation of it—a man about as near a communist as is Calvin Coolidge.

"Here again were Dr. Ts'ui and Dr. Hsu, superintendents of our hospitals at Tehchow and Lintsing, who carried on with no foreign assistance during the months of evacuation two years ago, and have more than justified the confidence then placed in them. Here was our own Mr. Way, recording secretary of the Council, and chairman of one of the most important committees, who left early to get ready to go south to Hangchow for the annual

meeting of the National Christian Council; and Mr. Yen, our other Tientsin delegate, a layman, who succeeded Mr. Way as secretary and proved himself valuable in his marked ability to summarize and express in graceful Chinese the substance of our discussions.

"These are only a few of the outstanding figures. We foreigners—Dr. Wilder, Mrs. Stelle, Miss Chapin Alice Huggins, Dr. Watson, Dr. Hemingway, Jim Hunter, Robert Whitaker, Leonard Outerbridge, Harold Robinson, and Rowland Cross—were just about a third of the total. We did our full share of the talking, and our foreign personnel problems were among the knottiest that had to be faced, but it was interesting that the solution of the most difficult problem of all was found by a Chinese.

"I have written all this because it is easy for us, in our letters home, to emphasize our own part. It is perhaps inevitable. But the Kung Li Hui is not a missionary affair; it is a joint affair in which missionaries, and their friends at home, make their contribution that the Chinese church may the better work toward the coming of the Kingdom. And it was significant that while the Council met for seven solid days of business sessions, the foreign meeting, which dealt with matters exclusively missionary, took less than four hours, including the service of worship on Sunday afternoon."

MISS HOXIE ATTENDS CRIMINAL TRIBES WEDDING

"Baboo, the boy of the house-breaking tribe I wrote you about, is now married, and the night I left Sholapur for Mahableshwar I went to his wedding. The girl is about fifteen. Baboo is sixteen or seventeen. He is now on the police staff of the settlement, and he knows so much about the way his tribe negotiate their business that he is quite a useful member of the force.

"Baboo's grandmother has been the most famous 'lady robber' in the settlement, although she is harmless enough now. Her husband is the night watchman for our compound, and the two of them are an interesting pair. They seem to have changed their minds about the justification of getting their living by their previous methods. They have been much excited about this wedding.

"One night about nine o'clock I was sitting on the veranda, snatching a few minutes to read a little something unmolested, when along came the old lady herself with excitement in her eye. She pulled out a pair of heavy silver anklets and a silver belt from under her *lugade* and exhibited them with much pride, waiting to see the effect on me of her dazzling purchase for the bride-to-be.

"I was disappointingly unenthused. 'Why load the poor girl down with such heavy weights as these?' I inquired, as it made me tired just to lift the anklets.

"Cheerfully she replied, 'Oh, her ankles will not hurt much after the first three days. We take her to the bazaar and the man takes out one or two links of the silver, fits the anklet onto her ankle and puts back the rings and there she is, all comfortable!' for the rest of her life!

"Still I protested. 'But' she said, 'Bai Sahib, you are different. You go about here and there all day long, and what do our women do? They just sit. It doesn't matter if they have heavy ornaments on their feet. Why, you should have seen the ornaments I had when I was married. The anklets were twice as heavy as these. Over 2,000 rupees were spent for my wedding,' she boasted.

"'And where did the money come from,' I asked innocently. 'Stole it!' was her prompt reply and then she said, 'Not one *pie* of this money has been stolen. We've earned it all and saved it for months past.' And I happen to know this was true. 'Baboo won't even let us mention stealing to him. He is ashamed that we ever did it.' Now the wings have not sprouted on Baboo yet but so much is true. He is ashamed of the profession of his forefathers.

"The old woman is very religious, as all these criminal tribes people are. They have their tribal gods that are worshipped with the utmost regularity but with constantly decreasing fervor as their children tell them about a different God, who is

only One for all tribes and who is like unto Jesus whose life they know from beginning to end."

DR. FRANK C. LAUBACH ON THE GREAT TASK
IN THE PHILIPPINES

"During the past years in the Philippines seven objectives emerged which seemed vital in the evangelization of the Islands. Of these, four have been so well speeded on their way that they will henceforth carry on without much doubt.

"These were: 1. The development of a high-grade theological seminary; 2. The United Church of the Philippines; 3. The development of a Union college; 4. The development of a United Christian literature society.

"Three other objectives are still ahead. These are: 1. Opening of station for Moros, and establishing a normal school for teachers among Mohammedans; 2. Cooperation with the Independent Church under Bishop Aglipay; 3. Development of a teacher's college and normal school in Manila.

"We propose to concentrate in the next few years upon the Moro Teachers' College, and when that is well started, we hope to concentrate upon the Independent Church.

"I feel, however, that no institution represents the real value of a missionary in a mission land. The thing which rejoices me more than any kind of organization is the vision which many young Filipinos have of making their country a power for the Christianization of Asia by example and by direct mission work. It is in order to stimulate this ideal that we are planning the new teachers' college at Lanao. At the earliest possible moment we desire to start our first Moro missionary south toward Borneo, Java, and Sumatra, where fifty millions of Mohammedans live. This first man will be a gesture and a prophecy of the purpose of the Evangelical Filipinos to make their contribution to the world.

"Never have we attempted a task so delicate, so difficult, so full of unforeseen possibilities of disaster. We can foresee many such possibilities. But on the other hand we have never entered upon a task with such a fascinating vision. We need prayers, and we need letters from many hundreds of people assuring us that they will hold up our hands and strengthen our consecration through daily prayer to the full extent of their powers. I hope indeed that this next term will become a demonstration of prayer power. If people throughout the country will give us a chance we will send them specific persons for whom to pray and will keep them informed as to the results of their prayers."

(Continued on page 396)

AROUND THE WORLD

MEDICAL WORK IN FOOCHOW UNITED

The Union Hospital at Foochow, China, is really in operation, with temporary quarters at the Woman's Hospital of the Methodist Mission. The American Board contributes one doctor, one nurse and \$500.00 in money. The Methodist Mission contributes three doctors, a foreign nurse and a second nurse, who arrived in December. This union, it will be recalled, brings together the Methodist Woman's Hospital (called Magaw Hospital) and our American Board General Hospital at Foochow. There is a possibility in the future of adding the Kate C. Woodhull Hospital, now operating under Dr. Lora Dyer. The thought is to take the plant of the American Board Union Hospital as a nucleus, and enlarge and improve it for more efficient service.

REBELLION AIDS FORUM

As a result of the mental stimulation which the Mexican rebellion seems to have given, the English Forum at Guadalajara has taken on new life, and during May and June doubled its attendance. Rev. Clarence A. Neff of Guadalajara reports that the leadership of the new Presidente, an influential young lawyer, has had a great deal to do in securing new attendants. The subjects discussed recently have included "The Anti-Alcohol Campaign," "Patriotism," "Causes of Social Stagnation," "Religion and Social Progress," and "The Prince of Peace." The American and British Consuls have been among the speakers. "The general purpose of the Forum," declares Mr. Neff, "is not the propagation of any particular belief. Catholics, Protestants, and others attend and take part. Many come simply for the opportunity of hearing and practicing English, although this, itself, cannot help but broaden sympathies. The principal result of this movement, however, is the bringing together of people of different groupings to share ideas and ideals, and to promote mutual understanding and friendship."

UP-TO-DATE METHODS FOR THE "CRIMS"

India may be backward in some phases of her life, but there is nothing "behind-the-times" in the social service methods employed in the Criminal Tribes Settlement at Sholapur and other points. Miss Ella C. Hoxie tells of an Inter-Settlement Conference held at Dharwar at which were present representatives from all the settlements, both Indian and European, and including Mohammedans, Hindus, English, Australian and American workers. Some of the subjects discussed were children's courts, causes of delinquency and methods of treatment of juvenile delinquency, probation, home circumstances, children's homes in settlements, sex hygiene in the schools, constructive work among boys and adolescent youth, etc.

THE "CHURCH OF CHRIST IN CHINA"

According to the Report of the First Annual Meeting of the "Church of Christ in China" by its General Secretary, Rev. A. R. Kepler, this united Church was formed in China last year with 12 Synods, 51 Presbyteries, 2,500 organized churches and more than 100,000 full communicants. The average giving for church work in one of these Synods is nine dollars per head each year, and one of its districts is 92% self-supporting. The Lianghu Synod has opened a Union Theological School in which the Wesleyan Hupeh Synod is joining forces. The co-education of men and women in theology is being effected, thus avoiding a duplication of organization and expenditure. The Hwutung and other Synods are arranging for Chinese women to serve as Church elders. A uniting factor in this United Chinese Church is the Central Fund from which all pastors are paid, thus also saving a pastor from the feeling that he is urging people to provide for his own salary. In the Swatow District the whole of the Christian movement is 60% self-supporting. Praiseworthy proposals are being made for putting the allowances of workers in both churches

and missions on the same scale, and also for the formation of classes where volunteer Chinese Christian leaders can be trained.

Here is a striking sentence from Mr. Kepler's report: "Is it not possible that the need of volunteer leaders for smaller groups of believers and the realization of self-support will be solved only through the building up of the spiritual life of the individual Christians by implanting in them a sense of Christian stewardship and setting them on fire with an unquenchable passion to tell others of their glad experience of God through Jesus Christ, His Son?"

DOSHISHA'S NEW PRESIDENT

It is interesting to note that by this time Dr. Daikubara, the new president of the Doshisha, who was elected to succeed President Ebina late last spring, is well started in his new duties. Dr. Daikubara was formerly president of Kyushu Imperial University at Fukuoka. He is 61 years of age, a doctor of science, and well known and highly esteemed in government educational circles. Heretofore, Doshisha's presidents have come largely from the ministry. Dr. Daikubara's election, therefore, breaks a precedent of many years. He has, however, for the past 30 years, been a member of the Christian church, and is deeply interested in the development of Sunday-school work in Japan.

THE LODESTONE OF MOTHER LOVE

Interest in their children like that of mothers the world around, and just plain downright curiosity, have been two factors in attracting and holding the interest of many Chinese mothers in the Union Kindergarten at Foochow, China. Two thirds of these women are already Christian or have been in Christian schools, so while the kindergarten is for the children, the mothers are being taught too. Mothers' meetings especially have been flourishing in this section. There is always the hope of winning the allegiance to Christ of those who come out of curiosity.

CONTROL OF P. U. M. C. TRANSFERRED TO CHINA

At the Annual Meeting of the Trustees of the Peking Union Medical College which was held in New York on April 10, the members of the Board whose terms had not expired presented their resignations, in order that Chinese might be elected in their places and the control of the College be transferred to China. An English member of the Board who was not present was the only exception.

Six Chinese, now in China, Mr. Roger S. Greene, who for a year or more has been the Acting Superintendent, Rev. E. C. Lobenstine and two bankers in China, not Chinese, were elected to the Board. Mr. Paul Monroe and Rev. F. H. Hawkins were asked to withdraw their resignations, thus retaining two members of the old Board. It is expected that the absent British member will resign and that a Chinese will be elected in his place, thus giving the Chinese majority control of the College.

Mr. John D. Rockefeller, Jr. was one of the first to present his resignation. He expressed himself as gratified that the time had come so soon for turning the College over to Chinese management. Mr. Greene was elected Chairman of the Board.

The \$12,000,000 endowment will remain where it is at the present, namely, in the hands of the China Medical Board of the Foundation. The appropriation made at this meeting for 1929-1930 was some \$900,000, a part of which comes from local sources.

By taking this step the College complies with the laws of China covering the registration of foreign schools in China. The College will register at once.

JAPAN-CHINA

Because of the critical state of relations between China and Japan, the Japanese National Christian Council this year postponed its annual meeting so that its General Secretary, Rev. Akira Ebizawa might go as fraternal delegate to the meeting of the China National Christian Council. We think of him as: "Child of the Mission; soldier; engineer; Doshisha University graduate; pastor Kumiai Church, etc."

Miss Miner writes that the air was electric when Mr. Ebizawa rose to speak in response to the words of welcome from the Chairman, Dr. David Yui, but every word he said helped the spirit of Christ, which was struggling with the spirit of resentment and hostility in every Chinese heart, to get the victory. Here are just a few thoughts which he gave us after congratulating the Chinese for "your sufferings, patience, and success in achieving what you have for your government." "Our government does not always represent the inner thoughts of the hearts of Christian Japanese." What government does? "We humbly confess that we Christians are not strong enough to influence our government." "We Japanese pray that you may understand." He spoke, too, of the mistake made by the Japanese Government in excluding all religion from the educational system. "Your government is just making its educational system, and religious culture can be incorporated in it." "Christianize your education, and you can Christianize the Orient."

At banquets and dinners the same wisdom and true friendliness met its fitting response, and the General Secretary of the China National Christian Council canceled most important engagements to go as fraternal delegate to the postponed meeting of the Japan National Christian Council.

"THEY WERE GLAD . . ." SNAPSHOTS FROM THE LIFE OF A COLPORTEUR

"He called his wife," and with her, a merchant of Czechoslovakia listened attentively as the word of God was opened to him by a Protestant colporteur. "They were happy to buy a Bible," adds the colporteur.

A merchant evaded the seller of Bibles but when selections were read to him and to his clerks he admitted the truth of the book and bought a copy.

On the city poor farm an old man and his wife sat looking drearily into space. "We would like to buy so much a Bible," they said, "but we have not enough money." The Bible was then offered to them at half price and they were glad to borrow the money to take it.

He passed by a blacksmith shop. An old man surrounded by several

others stood nearby. No one wished a Bible but when the colporteur had passed on the old gentleman rushed after him and bought a large copy.

A "REEL" BUSINESS IN JAPAN

That the moving picture can be used as much as a means for good as for evil in foreign lands, is being proven daily by Rev. Charles McLean Warren, of Mizayaki, Japan, who within sixty-eight days held twenty-seven meetings with a total attendance of 8,200 persons. The Department of Education of the Prefectural Office has put its official O. K. on Mr. Warren's work so that there is no reason now why he cannot exhibit his films in schools as well as churches. His programs include pictures of a commercial nature, showing the manufacture of automobiles, hats and other commodities, as well as scenic pictures and Bible parables dramatized. Lantern slides give hygienic information and stories for children. The whole program lasts about three hours. In the commercial moving picture theatres, shows last from four to five hours. It is the Japanese custom to have their films explained *viva voce*, so that Mr. Warren's explanations are quite in harmony with the usual customs. The remarkable thing, however, about this whole moving picture work is that all of the 8,200 Japanese hear and see the gospel preached, for there is distributed to them gospels of Matthew, which contain the "scenario" of the "Unforgiving Servant."

"IT'S PERFECT!"

Out of the "tall grass" in Central Africa came recently Mrs. Dan Crawford, widow of the man who "thought black." She visited Bridgman Memorial Hospital in Johannesburg, for she is planning another such institution to be erected in memory of her husband. Again and again as she walked through the compact, convenient plant, she exclaimed to Mrs. Bridgman, who accompanied her, "It's perfect! it's perfect!"

LEARNING TO TRUST EACH OTHER

One of the results of the Cooperative Societies which have been formed among the Chinese by the Famine Relief Commission and fostered particularly in the Paotingfu section by



A CARABAO IN HEAVEN

"In the center of an apparently empty hole you will hear a snort. Upon closer examination you see the eyes and nose of a submerged carabao. He is having his daily treatment in facial clay. . . . This huge beast, with his rat-colored skin, his long, broad, flat horns, and his sleepy eyes, has no idea of heaven except as of a mudhole—the more mud the more heaven."

Dr. Laubach in his *Seven Thousand Emeralds*, page 18.

American Board missionaries, is the development of trust between these Chinese agriculturalists. There are now some 170 such societies which have been running from six to seven years. The Commission has loaned them about \$47,000. The societies are made up of men known to each other in villages, and the group agrees to be responsible for individual members who need money at a low rate of interest. In China it is not unusual for a rate of from two to three per cent interest *per month* to be charged, but through the Cooperative Society the farmers can borrow money at an annual rate of eight per cent. The Famine Relief Commission lends the money to the Cooperative Society at six per cent, and the two per cent gain is used by this society for public benevolence. A report on rural life which was made in a meeting at Yenching showed that the Commission has not had a single poor debt in the seven years they have been loaning on this basis. An interesting summary of the things for which the money was used shows that 35 per cent went for

agricultural work, 45 per cent for farm implements, eight per cent for such improvements as wells for irrigation, one per cent for social affairs—funerals and weddings—about ten per cent for small business enterprises. The ultimate goal of these Cooperative Societies is to raise the Chinese farmer to a place where the Chinese banks will recognize him and allow him to borrow money at the current rates. At present small farmers cannot borrow money from banks because their credit is not good. When, in the discussion at Yenching, which was attended by representatives of Yenching University, Tsing Hua College, The Mass Education Movement, the Famine Relief Commission, the London Missionary Society and the American Board, it was shown that the larger number of these Cooperative Societies are along the Peking-Hankow Railway, someone asked how it was that they had sprung up there. Professor Taylor of Yenching replied that it was probably because the American Board is doing work in those areas.

THE BRITISH PREMIER ON AFRICAN SLAVERY

Speaking at the Congo Jubilee Exhibition in the Central Hall, Westminster, Mr. J. Ramsay Macdonald declared:

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

WORLD PEACE CLASS AT ADANA

Turkish girl pupils in the American School at Adana, Turkey, have formed a World Peace Class, in which they study a book called "Around the World with the Children." It is a publication planned to introduce the children of this school to the children of other countries, teaching something of their lives and customs in a friendly way. So interested are the girls in this class that one day they made up a little drama in which the young folks of different countries came to visit them in costume. Another class at Adana is making a book called "The Book of Golden Deeds," and into this they put short stories of such deeds as they feel can be considered "golden." They try to keep their eyes open for such deeds in their daily lives.

A WOMAN IN A CHILD'S CRIB

Figures do not lie—at least workers in the Taiku Hospital, Taiku, China, say so. Their statistics tell an interesting story. Taiku is “still on the map, and then some”—reports Albert C. Hausske proudly. The staff lines up something after this fashion: Physicians, five; graduate nurses, nine; public health nurse, one; technician, one; pharmacist, one; student nurses, six; office force, four; evangelists, three; matron, one; general employees, 21. Total, 52. Inpatients have nearly doubled since 1923, a sixty per cent increase in six years. While, paradoxically, the increase in patients means a decrease in cost per patient, it also means an increase in the difficulties of the hospital, because whereas six years ago the hospital was “comfortably busy” and snug, patients now have outgrown the number of beds and the supplies, so that the staff is now “uncomfortably busy.” They even had to put a woman in a child's crib because there was no other place for her. All signs point to an even greater year this year, bringing with it larger problems of finance.

TURKISH ATTITUDE TOWARD MANUAL LABOR

In the old Turkey work was looked upon as degrading, but today when Turkey has turned right about face, as it were, this interesting people is reaching out eagerly for more knowledge of how to do things with their hands, and do them skillfully. When the American College in Tarsus was reopened after the war, and Turkish boys began to attend as pupils, one dignified officer brought his son, saying, “I and my father and grandfather were government officers, but I want my son to get out of this life and earn his bread with his hands. Show him how to work.”

Slowly mechanical devices are being adopted, and machinery installed, but large factories are few and skilled workmen in these are largely foreign and not native Turks. This hurts the pride of Turkish leaders and makes them more than ever eager to receive help from America in the form of schools teaching trades and industries. The permit to open the school at Talas was given primarily because the trades department had been planned. Some may ask how this is furthering

the cause of Christianity. Rev. Paul E. Nilson, in charge of this school, points out that in his opinion the greatest contribution is not in teaching the young men various trades, but in helping them to be *honest workmen*. The training in the use of tools must be accompanied by the teaching of those elements of character which make for a good and honest workman. Easy-going and careless laborers; leaders who accept bribes and steal capital; both workmen and leaders with no sense of duty, punctuality and exactness; lack of cleanliness in using equipment; lack of confidence between partners and lack of organization in industry have been very active factors in causing the downfall of native industrial projects in Turkey. “The land needs honest workmen,” declares Mr. Nilson.

THE PRINTED PAGE IN BULGARIA

Concentrating on a series of booklets about village life and problems, the Publication Department of the American Board Bulgarian Mission has this past year circulated some two thousand copies of all eight booklets. These are entitled “The Village Awakening Library,” and a glance at the titles gives food for thought. They run: “Why I Love the Village,” “The Enlightened Village Woman,” “Drink Shops in the Village,” “Shall We Believe in God?” “Elementary Hygiene,” “Christ the Savior.” Another series planned especially for Moslem Bulgarians or Pomaks has been a “best-seller.” More than 16,000 copies have been distributed in the past year.

(See page 363)

Beginning from the left sitting: Rev. John Kejr, pastor of our church in Budweis, So. Bohemia. Born a Catholic, was for years a colporteur, but now for twenty years a very successful pastor. Rev. Frank Marek, pastor of the Vinohrady church in Prague. Born a Catholic, was for years pastor of the church in Vienna; for the last ten years pastor in Prague. Rev. Frank Urbanek, pastor of the Ziskov church in Prague. Born a Protestant, a highly educated man, educated in Vienna and Germany, often called to President Masaryk and family, of whose children he was the teacher in religion. Rev. John S. Porter, honored and beloved missionary of the American Board. Rev. John Hochman, pastor of our church in Pilsen. Born a Protestant, a very versatile man, author of many hymns, editor of Sunday school literature, three sons lawyers, one son in Chicago, one daughter is in Y.W. C. A. work, Prague, one a pastor's wife, one a secretary to the Y. M. C. A. leader here in Prague. Mr. and Mrs. Hochman reared a family of ten children. Mr. A. J. Skarda, passed on in May, 1929. Born a Catholic, one of the oldest members of our mother church in Prague, a business man, treasurer of several church organizations, treasurer of our Home Missionary Society. His loss seemed irreparable. Two daughters are in missionary work in America.

Standing, beginning from the left: Mr. Zdenek Koukol, manufacturer, often supplies the pulpit in his home church and elsewhere, sought after for evangelistic services. Born a Catholic, two brothers are Presbyterian pastors in America. Mr. Frank Lukl, president of savings bank in his home town of Nosislav, Moravia. Born a Protestant. Has for many years preached the gospel in addition to his other duties in the bank and on the farm. Rev. Paul Zelinka, pastor of the Smichov church in Prague. Born a Protestant, the pioneer worker in Husinec, the birthplace of John Huss. One daughter died in Cleveland, O., in 1928, after graduating from Schauffler Training School and spending several years in mission work in Cleveland. A second daughter, also a graduate of Schauffler, graduated a year ago from the Nurses Training School in Pittsburgh. Rev. Vaclav Husek, recently deceased. Born a Protestant. For many years the secretary of this Executive Committee. One daughter is the wife of the pastor of a Slovak church in Pennsylvania. Mr. Otokar Buk, a civil engineer of the city of Prague. Born a Catholic. A graduate of School of Technology in Prague. Gives much of his time to church work.

(Continued from page 391)

MISS MARY THOMAS'S NEW EXPERIENCES

"When I left Boston, I knew that I would meet with many experiences, but I had not contemplated that they would all be so pleasant. I am enjoying very much the days full of tasks, and the still present work of language study. Although I had never heard a detailed description of the mission here, it seemed to answer my expectations, and immediately this was home to me. I enjoy the several beautiful trees, planted by some of the workers in the years past, and the view of our friendly, yet majestic, Mt. Elumbanganda is satisfying in the extreme.

"The work in the little dispensary is proving to be very interesting. To it come those weakened by fever and those with various ills. Mothers come bringing babies with intestinal trouble, with sore eyes, pneumonia, etc. They seem to respond well to treatments. We rejoice to know that in the future there will be a doctor located here.

"The past two months we gave 3,704 treatments to 1,301 people who came from far and near. There are two native helpers working in the dispensary: one who has been helping for three years, but the other has begun only recently. They show qualifications for capable assistants and have a real interest in their task.

"Trips to the outstations give us opportunity to see the work in the village far from the mission station. It is a great day for the villagers when they hear that the *alongisi* are coming to visit their church. Sometimes they come out to meet us, for the road does not always permit a car to enter the village. Sometimes people put up temporary shelters for the car, for this is the rainy season. They have a great consideration for the auto, for it is the means of travel that brings the "teachers" so quickly. They sometimes mention it in their prayers."



ABRAHAM'S FORD

The children are probably answering the question: "How many of you are grateful for this car?"

REV. RALPH ABRAHAM, GROUTVILLE, NATAL, COULDN'T GET ALONG WITHOUT HIS CAR

"I enclose some snaps of my Ford on duty. It is a new model which I got a few months ago to take the place of the old one which, despite good care, had worn out over these African trails.

"I am glad to testify that the car practically doubles my capacity. The motor—I say motor because I have bumped along over 30,000 miles of African trails on a motor cycle, before getting to the car stage of evolution—is a great asset. By making possible more rapid travel, time is saved for work. For instance, yesterday and the day before I was enabled to spend in conferences forty miles away from home. Today and last night I have been meeting with the lay preachers of the Groutville Church, and tomorrow, Sunday, I will go to Itafamasi, forty miles away, to visit that church a couple of days, doing religious, social and general mission tasks. Without the car I could not even attempt such a program.

"Africa is a place of considerable distances, especially for one in general mission work. Mission schools, social service, churches, agricultural and economic counsel are all in the day's work. As we live in the country, in a rural mission station, and have charge of six other rural stations and two town churches, you can readily see that considerable traveling is required as the field they cover is about 100 miles long."

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ROMAN CATHOLIC MEDICAL MISSIONS

The Catholic Home Annual reports: "In the United States last year a society of medical missionaries was formed and will shortly be ready to start its work. It is composed of men and women doctors and dentists who volunteer to give three years service in any mission field, bound only by a vow for that time and not taking the usual vows of those in religious orders. . . . One year's training in missionary work is given. . . . In Germany there is now an institute in Wurzburg for the training of men and women doctors for missions. In Italy a priest is trying to work out a similar plan, while a young Japanese priest with a doctor's degree, the Abbe Totsuka, has started the idea of an association in France to promote medical missions called 'The Good Samaritans of the Sacred Heart.' In Belgium a professor at Louvain is endeavoring to found a college for medical workers."

PERSONALIA

MISS SUSAN R. HOWLAND, of Uduvil, has been thus honored by the action of the Jaffna Council of the South India United Church:

"Resolved that this Council confers upon Miss S. R. Howland the honorary title of 'MOTHER' in recognition of the valuable services rendered by her in the training of good Christian mothers for our country."

"And that this resolution be forwarded to the Mount Holyoke College, her Alma Mater."

REV. ROBERT E. CHANDLER, who, with Mrs. Chandler, sailed July 26, from San Francisco, returns to Tientsin to concentrate on the problem of rural work; he will cooperate with

Chinese pastors in the city and surrounding country, his area including small towns and towns with a population of 40,000 or so.

CATHERINE CROSWELL PERRY'S home address was incorrectly given in the August MISSIONARY HERALD. Her home is that of her parents, Dr. and Mrs. Charles A. Perry, 464 Huntington Avenue, Boston. She has only recently transferred her church membership from the Union Church of Boston to the Calvinistic Church of Fitchburg, Massachusetts, which now assumes her support. Miss Perry has gone to Kobe College under permanent appointment as a teacher. She sailed August 16 from San Francisco.

REV. WAYNE H. BOWERS has been spending six weeks, July 7-August 18, in Spain, visiting each of the six stations of the Board's Mission, holding a conference of the pastors at a central point, and attending and taking part in an Evangelical Congress in Barcelona. On September 1 he began his duties as pastor of a small Reformed church in Woodstock, Virginia, and part-time teacher in a boy's preparatory school in the same town. The church has no objection to his Spanish work and his two months' absence each summer.

REV. ALFRED C. WRIGHT recently published in Guadalajara, Mexico, his translation of Rev. Frederick L. Fagley's "Congregational Churches."

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THE CHRONICLE

APPOINTMENTS

July 23. Mr. Donald Lionel Zoll of Rochester, N. Y., to the Japan Mission for a two-year term as Amherst representative on the Doshisha University Staff.

July 23. Mr. Andrew Edgerton Nuquist of Osceola, Nebraska, to the North China Mission, for a two-year term as teacher in Jefferson Academy, Tunghsien. Already on the field.

August 6. Mr. Verner Moore McGinniss of Berkeley, California, to the Turkey Mission for a five-year term as instructor at Anatolia College, Salonica, Greece.

ARRIVALS FROM THE FIELD

July 15. In Los Angeles, Mrs. G. W. Eklund (Miss Ruth A. Andrews) of Wai, India.

July 21. In Boston, Miss Edith L. Douglass of Sofia, Bulgaria.

July 24. In New York, Dr. and Mrs. Edward W. Wilder of Madura, India.

August 11. In Boston, Miss Ellen M. Blakely of Marash, Turkey.

August 12. In Boston, Mr. Earl N. Lockard of Tunghsien, China.

ARRIVAL ON THE FIELD

July 3. At Inanda, South Africa, Miss Margaret E. Walbridge returning to the Mission.

SAILINGS FOR THE FIELD

July 26. From San Francisco, and August 8 from Honolulu, Rev. and Mrs. Robert E. Chandler returning to the North China Mission.

August 2. From New York, Dr. Cyril H. Haas returning to the Turkey Mission, and Miss Dora F. Shank, joining the Mission.

August 9. From San Francisco,

Mr. and Mrs. Leeds Gulick and family returning to the Japan Mission, and Rev. and Mrs. Frank L. Huntley joining the Mission.

August 10. From Seattle, Mr. Elmore Nelson to join the North China Mission.

August 10. Miss Hanna T. Nollen and Miss Sara M. Nollen to join the Turkey Mission.

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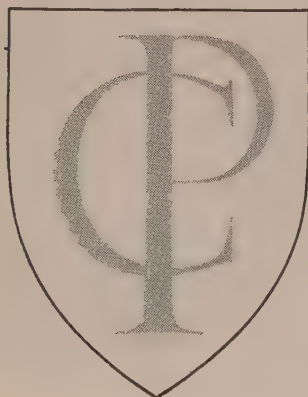
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DEATHS

August 13. In Claremont, California, Mrs. Henry Poor Perkins, for twenty-five years a missionary of the Board in China.

August . Rev. William Leavitt Curtis of the Japan Mission.

August 21. In Durban, Natal, South Africa, Rev. George B. Cowles, a missionary of the Board since 1893.

ESTELLA AKERS PERKINS

Estella Akers was born in Salmon Falls, Maine, in 1856. Graduating from the Chicago Woman's Medical College in 1881, she began practice in Clark Street Mission of that city.

The following year she accepted appointment to the foreign field under the Methodist Woman's Society, going to the Isabella Fisher Hospital of Tientsin as the associate of Dr. Leonora Howard.

I went to the same city the same year, though six months later, as an American Boarder. In my box of medicines I found five points of smallpox vaccine, and as the Board had no medical work in Tientsin I took these across the Taku road to the Methodist Hospital compound. Dr. Akers herself came to the door and said she would be glad to try them.

I do not suppose the five points had much to do with later developments, though Miss Elizabeth Yates did make remarks about a "Five Points Mission." But Dr. Akers and I were married less than three years after.

In 1888 we were pressed to help another family open a second station, Pang Chuang being the first, in Shantung Province. My wife was the first foreign woman to enter the city of Lintsing. Later we moved to Pao-tungfu.

We returned to this country in 1910 and came to Claremont in 1916. We were the first to occupy Hadley Cottage, at the invitation of our old China friend, Miss Mary Porter.

Drs. Swindt and Swearingen among others have helped efficiently in her battle with pain and disease for ten years; Miss Laura Jones, a former associate in China, was her support in the last weeks. Happy release came on August 13.



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HENRY POOR PERKINS

FREDERICK JENNINGS PARSONS

Not every missionary's son becomes a missionary, though the percentage is high. Dr. Frederick Jennings Parsons was one of these exceptions. He was instead, one of the noblest of America's Christian business men serving abroad. When he died in Paris, on April 6, 1929, his funeral, held in the Cathedral, was attended by hundreds of people from all over the continent and also by representatives of his own workmen, of his associates in the company, of the faculty of the Sorbonne, of the Legion of Honor, of the foreign embassies and consulates and of the French official circles. No American in recent years, unless it be Ambassador Herrick, has been so widely and sincerely mourned by the French people.

Dr. Parsons was born in Bardeszag, near Constantinople, the son of Rev. Justin Parsons, and brother of Mrs. Charles W. Riggs, formerly of Aintab. After graduating from Williams, in 1881, where he was an athlete, he taught astronomy in his Alma Mater and also later at Northwestern University. He left the profession of teaching to join the Thomson Houston Electric Company, and was sent to Berlin and then to Milan, Italy. While in Berlin he received an honorary degree from the University because of his distinguished service in the street railway system.

In 1896 Dr. Parsons went to Paris where he became the assistant director of the company, and during thirty-three years of residence in that city he was honored by the rich, and loved by the poor. He was made an officer of the Legion of Honor and was at the same time one of the pillars of the American Church in Paris. Armenians and others from Turkey found him a constant friend in trouble, and his fellow American citizens in France delighted in his noble fellowship.

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